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# LINGUISTIC STUDIES

FROM THE



# HIMALAYAS

BEING

STUDIES IN THE GRAMMAR OF FIFTEEN  
HIMALAYAN DIALECTS

BY

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## PREFACE

THIS work is a continuation and so far as some districts are concerned, a completion of Vol. XII of the Society's Monographs, entitled *The Languages of the Northern Himalayas*. There will be found in these pages studies in about fifteen languages or dialects, making along with those in the other volume a total of forty-one.

The linguistic distribution is as follows :—

Tibeto-Burman : two languages, Pürík and Lower Kānauri and the Chitkhūli dialect.

Lāhndā : two dialects, Kāgāni and the Bāhrāmgāla dialect.

Western Pāhārī : nine dialects in three groups, viz., five Kōci dialects from Bāshāhr, spoken in Rōhrū, Rāmpūr, Bāghī, Sūrkhūli Pārgāna, and Dōdra Kūār ; two from Jūbbāl, north and south ; two from Sūkēt, Eastern Sūkēti and Sūkēt Sīrāji.

Pānjābī : two dialects spoken in Bilāspūr and Nālāgārh, divided into six sub-dialects.

There are also notes on the secret vocabularies of the Qālāndār, who are conjurers and trainers of monkeys and bears, the Qāsāi or butchers, and of Panjabi gamblers. The vocabulary of the first-named is fairly complete. The others are very brief, but probably the total number of secret words is small.

All are Aryan, except the Tibeto-Burman languages.

As regards geographical position, we may say that Pürík is spoken between Kashmir and Lādākh round about Kārgil, Lower Kānauri in Bāshāhr State immediately to the north-east of the five Kōci dialects ; Kāgāni is spoken in the Hāzāra district of the North-West Frontier Province, Bāhrāmgāla in Jāmmū State south of the Pīr Pānjāl Pass. The remainder are all found within easy

reach of Simla in the states of Jubbāl, Bilāspūr, Nālāgārh, Sūkēt, Māṇḍi and Bāshāhr; the name Kōci is applied to the Aryan dialects in Bāshāhr.

The two volumes taken together give some account of all the Aryan dialects in the following regions: (1) the Simla States, (2) Māṇḍi and Sūkēt, (3) Kāngrā (including Kūlū), (4) Cām̐ba State; and of most of the dialects of (5) Jāmmū State and (6) Murree, the Galis, and Hāzāra. To be added to these are the non-Aryan languages Pūrik, Standard Kānauri (Monograph XIII), Lower Kānauri, also Cām̐ba Lāhūli dialects, Chitkhūli, and the Aryan Sāsi and Gūjāri, which have no single geographical location.

A tabular statement shows how this volume supplements the other.

FORMER MONOGRAPH	PRESENT MONOGRAPH
<i>Simla States.</i>	
Kiūthāli, Bāghāṭi and Kōṭ Gūrūi (Sadhōci).	Dialects of Bāshāhr, Jubbāl Bilāspūr and Nālāgārh.
<i>Māṇḍi and Sūkēt.</i>	
Māṇḍi Dialects.	Sūkēt Dialects (notes on one Māṇḍi dialect).
<i>Dialects of Kāngrā (and Kūlū), Cām̐ba State, Jāmmū State.</i>	
Kishāwār, Pādār, Bhālēs, Bhādrāwāh, Dōḍā Sirāj, Rāmbān, Pōgūl, Pūnch.	Notes on one more dialect.
<i>N.W. Frontier Province.</i>	
Dhūṇḍi (extending to Murree), Tināūli.	Kāgāni.
<i>Extra.</i>	
Sāsi and Gūjāri.	Notes on Qālāndār, Qāsāi and Gamblers.

The area covered by the two volumes will be seen to be the country stretching from Hāzāra in the N.W. Frontier

Province to the Simla States, and including Jāmmū State. Pūrik falls outside the area indicated. It may be asked where within this area there are still dialects awaiting investigation. I believe they may be found in two districts: (1) between the Pir Pānjāl Pass and the Bānihāl Pass south of the range there must be several dialects hitherto untouched; (2) in the region of Kishṭāwār there may be one or two sufficiently different from any already studied to be worth working up. In addition to these, which are all Aryan, there are Tibeto-Burman dialects in Kūlū and Kānaur about which little or nothing is known.

I cannot claim that this work will be found to be free from mistakes. The reduction to writing of unstudied languages is not an easy task. Many students and much study will be necessary before complete accuracy can be attained. The material contained in this volume was gathered in the years 1906, 1910, 1911, and 1914. During these years I personally visited all the districts where these dialects are spoken and made the studies at first hand. Believing as I do in the importance of a correct record of sounds, I have devoted much attention to the proper sounds of every language or dialect. They are hardly less important than the grammar.

Here I would turn to those whose business or pleasure takes them to places where unknown or little-known languages are spoken, and appeal to them to make an attempt to elicit from the people facts of grammar and pronunciation, and to add to the sum of human knowledge by giving these facts to the public.

*Literature.*—The Linguistic Survey of India has so far not reached any of the dialects in this volume, except Pūrik, which is in vol. iii, pt. i. Standard Kānauri, but not Lower Kānauri, is in the same part of the same volume.

Kānaurī: see Introduction to Lower Kānauri.

Panjabi: for phonetics I may be permitted to refer to my *Panjabi Phonetic Reader* (London University Press) and for Northern Panjabi generally to a Panjabi Manual by Dr. Cummings and myself (American Mission Press, Gujranwala, India).

*Transliteration.*—Remarks on the transliteration will be found in the various introductions. It is sufficient to say here that so far as possible the system of the Society has been followed. New sounds, however, have had to be dealt with which have necessitated new signs. There must always be in languages reduced to writing for the first time some apparent inconsistency in the transliteration of words. The pronunciation of a word depends partly upon individual speakers, but to a much greater extent variety of utterance is due to varying degrees of speed and emphasis in the same speaker. How natural it is that this should be the case will be seen if we think of our own language. Most Englishmen would carefully dictate to a foreigner the words "to have" as "too" and "hav", yet there are probably at least half a dozen ways of pronouncing the two words, not the least common, and much commoner than "too" and "hav", being the one syllable "tuv", as in the rapid utterance of a sentence like "he seems to have gone home". So in recording the speech of an illiterate Indian it is difficult to know what to write for any given word. If one writes what he says when speaking with extreme deliberation one puts down what he never says in ordinary conversation. It will therefore be found in the following pages that occasional differences occur in the way words are written, more especially in the length of vowels.

#### PRONUNCIATION

It will be well to draw attention to some of the special features of the pronunciation of the languages dealt with in this volume.

*Tones.*—The existence of tones in many of the languages belonging to the Chinese system is widely known. What is not generally recognized is that many of the Aryan dialects of the Panjab have three or four tones. This applies especially to Panjabi and Lahnda, but also in some measure to dialects of Western Pāhārī. In Panjabi and Lahnda there are four tones: (1) the high or rising-falling, (2) the level, (3) the deep or low-rising, (4) a combination of the first and third tones. The second of these is the ordinary unemotional tone with neither rise nor fall. It does not require special description. The first and third are described in the introduction to Kāgānī. The tone is always on the accented syllable. When a syllable has two tones (as in 4), the deep tone always precedes the high. It will thus be seen that the same combination of letters may appear in four forms. Thus, if we use a perpendicular stroke above the vowel for the high tone, and a similar stroke below the vowel for the deep tone, the syllable *pa* may appear as *pā*, *pā̃*, *pā̇*, *pā̄*. A few examples from Panjabi, the best known of the tone languages of North India, will be of interest—

*lā̃*, attached (fem.); *lā̃̇*, took off (fem.); *lā̃̇*, descent.

*ṭoe*, ditches; *ṭoe*, he may lift; *ṭōe*, he may feel.

*ṭā̃*, two and a half; *ṭā̃̇*, knocked down (fem.).

*kā̃ṛā*, iron vessel; *kā̃ṛā̇*, have engraved (causal); *kā̃ṛā̇*, have boiled.

*cā̃ṛ*, dust (verb); *cā̃ṛ*, cause to ascend.

In the above words *a* is to be read *ā* where not marked *ā̇*.

Examples might be multiplied indefinitely. It is unfortunate that in the customary transliteration of Panjabi and Lahnda these tones are disguised by the use of the letter *h*. This results in great confusion as regards pronunciation and in the concealment of phonetic laws. It conceals the fact, to take one case, that Northern Panjabi has no aspirated sonant consonants (see below).

To show how different is the appearance of words with the usual spelling the examples given above are transcribed first as above and then with the common spelling—

*lai, lāi; lūi, lāhī; laī, lhāī (or lāhāī); tōe, tōe; tpe, dhōe; tōe, tōhe; tār, dhār; tār, dhār; kārā, kārāh; kārā, ghārā; kārā, kārā; car, jhār; car, cār.*

From the usual spelling one would never realize that *kāhānī*, story, and *ghānī*, mud, have identically the same pronunciation—*kanī*.

These tones are the same in Panjabi and Lahnda, but are not found in all dialects. They are the normal pronunciation of the North Panjab. In Western Pahari the deep tone is practically unknown in most of the southern dialects, such as those of the Simla States, and is modified in the northern ones such as Cāmāli. It is interesting to note the form in which Hindi words appear in different parts. The word for sister, *bāhin*, often called *bhain*, becomes *baīn*, *bēn* in the Simla States (except Bilāspūr and part of Nālāgarh), but *pain* in Northern Panjabi; *ghōrā*, horse, is *gōro* in the former and *korā* in the Northern Panjab; so also *bhāī*, brother, becomes *bāi* and *pai*; *ghār*, house, appears as *gar* and *kār*. In no case is there an aspirated sonant. Sometimes one hears a mixed pronunciation: thus in Cāmāli *ghōrā*, *bhāī*, and *ghār* are pronounced *ghōra*, *bhāī*, *ghār* (*h* being here a sonant *h* followed by the deep tone); *bāhin* or *bhain*, sister, is, however, *baīn*.

Lower Kanauri does not possess the deep tone, but has in a few words the high tone, as *rañ*, high; but *rañ*, horse (*ā* short in both words).

My excuse for dwelling at some length on the subject is that though Panjabi, Lahnda, and other languages in the Panjab are tone languages, this fact is not generally realized, and the matter is one of considerable intrinsic importance.

*Absence of Aspirated Sonants.*—As has been mentioned above, Kāgānī and the dialects of the Simla States, except those of Bilāspūr and part of Nālāgārh, avoid aspirated sonant consonants. In the Simla States the consonants are left sonant and merely lose their aspiration, and the vowel receives the high tone. In Kāgānī, however, as in many other Lahnda dialects, and also in Northern Panjabi, an initial aspirated sonant preceding an accented vowel becomes a surd; one following an accented vowel loses its aspiration but remains sonant; the vowel in the former case, when the consonant becomes a surd, receives the deep tone, in the latter the high tone.

In most of the languages or dialects which dislike aspirated sonants pure aspiration is practically unknown except in the combinations *kh*, *ph*, *ch*, *th*, *ṭh*. A sonant *h* is, however, found standing alone (i.e. without any consonant) before an accented vowel, and in this case is always followed by the deep tone. Thus to take Northern Panjabi, there are in the normal pronunciation hardly half a dozen words in which a pure *h* occurs (except in *kh*, *ph*, etc.), and in the few words in which it does occur it is noticeable that many people pronounce it *kh*. In spite of this there may be observed in this very connexion one of the most extraordinary freaks of pronunciation that one can imagine. The average Panjabi appears quite unable to say a pure *h* (other than in *kh*, etc.), and will always substitute for it either the deep or the high tone, yet in daily conversation he frequently uses a pure *h* instead of *s* after a vowel. Thus, for the sentence *maī tēnū dāsṇā dās paise dītte sāsū*, I thee-to telling-am ten pice given were-by-him, i.e. I will tell you he gave ten pice, he will say *maī tēnū dāhṇā dāh parīhe dītte hāhū*, where all the aspirates are pure and non-sonant.

It should not be forgotten that Panjabi and Lahnda, while not aspirating a sonant, can and do pronounce

sonants with the deep tone. This happens chiefly in three cases: (1) When there is elision of a vowel between a sonant and the deep tone. (2) When the sonant and deep tone are in any syllable succeeding the first. This very often occurs in the derivative form of a word which, having a high tone in its simple form, throws the accent forward to another syllable in the derivative form. That syllable will then have a deep tone and a sonant will be preserved. (3) Always with *r*, *ṛ*, *l*, *ḷ*, *n*, *ṇ*, *m*.

Examples: (1) Compare the Panjabi pronunciation of the following Urdu words:—

Ur. *bāḥāṛ*, Panj. *bāṛ*; Ur. *bhāṛ*, Panj. *pāṛ*.

Ur. *jāḥāz*, Panj. *jāz*; Ur. *jhāṛ*, Panj. *cār*.

(Panjabis acquainted with Urdu will attempt to approximate their pronunciation to the Urdu.)

(2) *kāḍḥā*, eject; *kāḍḥāṇā*, cause to be ejected.

*wāḍḍḥā*, cut; *wāḍḍḥāṇā*, be cut.

*pārjāṛ*, sister-in-law.

(Usual spelling of these words is *kāḍḍḥāṇā*, *kāḍḥāṇā*, *wāḍḍḥāṇā*, *wāḍḥāṇā*, *bhārjāṛ*.)

(3) *wāḷḥṭṭā*, wrap up.

*Rāṇō*, often said for *Rāṇō* (girl's name).

*nērnī*, giddiness.

(Usual spelling *wāḷḥṭṭā*, *Rhāṇō*, *nhērnī* or *hānērnī*.)

The important fact of the non-aspiration of sonants in these dialects should be noted in connexion with the problem of Romany, but I will not enter upon this question here as I hope to deal with it in another work.

In the above paragraphs, and generally throughout the book, "Panjabi" is used to denote the language of the Northern Panjab, and especially that of *Siāḷkōṭ*, *Gujranwala* (*Kūjṛāḷa*), *Gūjṛāt*, and North Lahore.

*Glottal Stop*.—The glottal stop, known to students of Arabic as *hamza*, is a feature of three of the dialects under review. In Lower *Kānauri* it is found at the end



of a few words, such as *dōā'*, near, beside; *shā'*, meat, etc. (see Lower Kānauri Introduction). It is much more commonly found in the dialect of North Jūbbāl and to some extent in that of South Jūbbāl. In North Jūbbāl it is used in place of *h*. Words which in Hindi or Urdu begin with *h* + a sonant will be found in North Jūbbāl (if used at all) with the sonant unaspirated and the *h* changed to a glottal stop and placed after the vowel. Thus *ghōrā* becomes *gō'ro*, horse; *dhī*, daughter, becomes *dī'i*; *bhāī*, brother, becomes *bā'ē*. This is a very remarkable circumstance, worthy of special study. It would be worth while knowing whether any of the dialects in the United Provinces show the same peculiarity.

The glottal stop is common in German and in dialects of English. Thus the phrase "what on earth is the matter", pronounced by most Englishmen "whatnearths the matter", is pronounced by many Americans "what 'on 'earth 'is the matter". Not a few educated Scotchmen change *t* to a glottal stop if *w* or *y* follows, as "wha' you want is no' wha' we want". By uneducated Scotchmen any *t* which is not the first letter of a syllable or last letter in a sentence is liable to be so treated, as "le'l bo'l" for "little bottle". *k* also gives way not infrequently to this stop. The glottal stop is common in Cockney.

*Other Special Sounds.*—In Pūrik we find several sounds worthy of attention. Further remarks will be found in the Pūrik Introduction. They are (1) the unvoiced Welsh *l*, generally written *ll*. (2) A *g*, corresponding in place to *q*, i.e. simply a voiced *qāf*. (3) A *g*, pronounced in the same place; it is uttered with little friction, but is an unmistakable *ghain*. (4) *ñ*, pronounced further back than Urdu or Hindi *ñ*, but not so far back as *qāf*. (5) Cerebral *c* and (6) cerebral *sh* (written *s*). These two letters are very common in the *Shinā* language (the *sh* in the word *Shinā* is cerebral), but occur rarely in Pūrik; cf. *chō*, very; *stā*, horse. (7) Cerebral *r* occurring initially.

(8) *k'*, *t'*, *p'*, pronounced without any off-glide; they have a jerked and incomplete sound. Very similar sounds are heard in German. In Lower Kānaurī cerebral *c* (*chū*, why; *chog*, what) and *k'* are found.

#### GRAMMATICAL FEATURES

It may not be out of place to draw attention here to the most interesting grammatical features in the languages dealt with.

Pūrik, which is a non-pronominalized Tibeto-Burman language, has a very simple verbal system showing practically no sign of change for gender, number or person. The pronoun for the 1st pers. plur. has an inclusive form, which includes the person spoken to, and an exclusive form excluding him, thus *natān*, I or we along with you; *naca*, we but not you. There is no dual. The 2nd pers. pronoun has both polite and ordinary forms. There is a passive or stative participle made by adding *-khān* to the past tense.

Lower Kānaurī has in the 1st and 2nd pers. pronouns forms for the sing., dual, and plur., the 1st plur. having an inclusive form *kashū* and an exclusive *nisi*. All tenses have dual forms. This is a complex pronominalized language and the tenses are very elaborate.

An organic passive or stative participle corresponding in meaning to Urdu *mārā huā*, beaten, *baithā huā*, seated, is found in all these dialects except Kāgānī. It is interesting to study the variety of forms under which it appears.

The dialects of the Simla States, except the Bilāspūr dialects and Hāndūri, have the following features in common :—

1. In pronouns of the 3rd person they have a special feminine form for the oblique singular.
2. They have a special form for the negative of the pres. verb substantive. This is indeclinable in every

case except the Kōcī dialect of the Sūrkhūlī Pārgāna, which declines for gender and number but not for person.

3. They all, except the dialect of Bākhli Khād, have different words for "to-morrow" and "the day after to-morrow" on the one hand and "yesterday" and "the day before yesterday" on the other. Three dialects, all Kōcī (those of Bāghī, Sūrkhūlī Pārgāna and Pōdra Kūār), have different words for the fourth day forward and back. Pūrik and Lower Kānauri also distinguish all these days.

*Kāgānī*.—The most interesting points are (1) the change of ending of the pres. part. (or past conditional) according to whether the previous letter is sonant or surd, thus *dikhtā*, looking; *hāktā*, being able; *jāldā*, going; (2) the contraction of certain pairs of vowels, as *jāṇai*, it is a man, for *jāṇā e*.

*Bilāspūrī*.—Here the point most worthy of note is the practical identity of the future with that of the criminal tribe of the Sāsis. Both have the future (1) declinable ending in *-āṅgrā* and (2) indeclinable ending in *-āṅg*. The latter is found also in Sūkēt and Māṇḍī dialects. For Sāsi see *Languages of the Northern Himalayas*, pt. iii, 85 ff.; iv, 70 ff.

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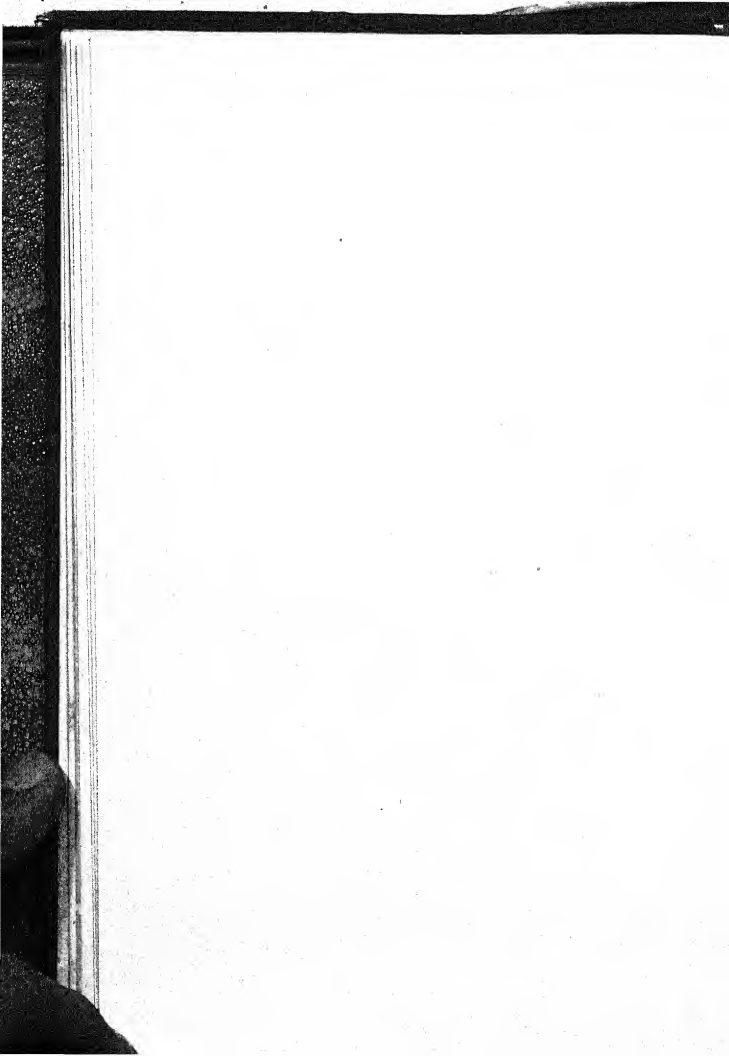
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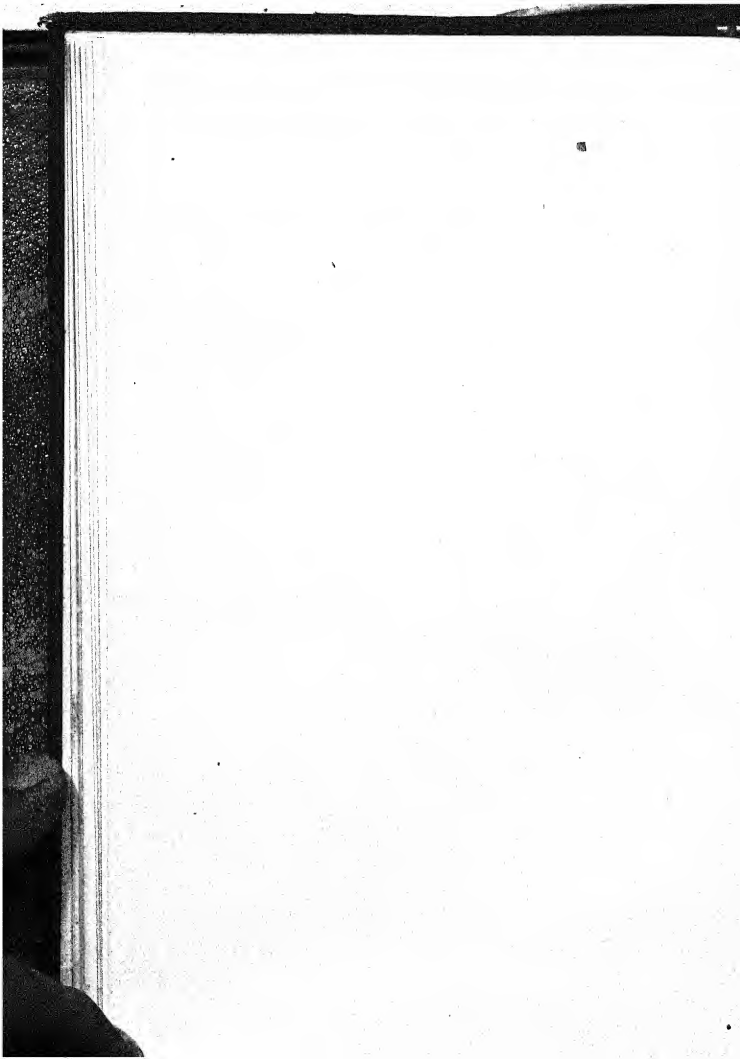
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# ERRATA

PAGE.	LINE.	
ix	24,	some people make these words the same.
ix	25,	for <i>kāra</i> read <i>kāṛa</i> .
x	6,	for <i>kāra</i> , <i>kārā</i> read <i>kāṛa</i> , <i>karhā</i> .
87	7,	for <i>Ḍhūṇḍi</i> read <i>Ḍhūṇḍi</i> .
88	11,	for four or five read about two.
91	16, 17,	for identical in read identical with.
97	12,	for <i>ḍōle</i> read <i>ḍōlo</i> .
105	2	from foot, for <i>ūttē</i> read <i>ūttō</i> .
197, 199,	in heading,	for NORTH read SOUTH.





## PURIK

### INTRODUCTION

PURIK is a dialect of Tibetan belonging to the Tibeto-Himalayan branch of the Tibeto-Burman languages and allied to Lādākhī and Bālti. It is spoken in the country drained by the Sūrū and Drās Rivers down to a little below the junction of the Sūrū with the Indus. One might put the limit at Khārmāñ, below which the language is Bālti. From west to east it extends from Drās past Kārgil to the pass near Maulba Chamba on the way to Leh, a distance of 65 miles, while from north to south it extends from Khārmāñ past Kārgil and Sūrū to the Pense La, a distance of about 125 miles. This country corresponds to the Tahsil of Kārgil, omitting Zaskār on the south. It is part of the Lādākh province.

Lādākhī is well known, thanks to the labours of the Rev. A. H. Francke, of the Moravian Mission, but little is known about Pūrik. The facts brought forward in the following pages will therefore not be devoid of interest to those who study Tibetan and its dialects. Care has been taken to write the words as pronounced, no attention being paid to their classical forms. For the relation of Pūrik to classical Tibetan Dr. Steh Konow's account in vol. iii, pt. i, of Sir George Grierson's *Linguistic Survey of India* should be consulted.

The number of speakers is not known. In the census returns they are included under Bālti; of the total of 135,000 one might guess the Pūrik speakers at about 45,000.

### PRONUNCIATION

The vowels are comparatively simple. *a, e, i, o, u*, with no diacritical marks, represent the vowels commonly heard in Italian, the *e* and *o* having the narrower Italian sounds.

In Pūrik these five vowels are shorter than the long Italian vowels. They are therefore the same as *ā*, *ē*, *ī*, *ō*, *ū* in quality, but are pronounced shorter. *ā* is as *u* in "but", *ē* the *e* of "met", but narrower, *ī* like *i* in "fin", *ō* almost the same as in "hot", *ū* very like *u* in "pull". In *ā*, *ē*, *ī*, *ū* the lips are more spread than in the case of similar English vowels. Long *ō* is sometimes almost the English *aw* in "law", e.g. *āmmō* or *āmmau*, but in the word *lō*, year, the *ō* is between *aw* in "law" and the long narrow *o* mentioned above. The occasional change of *u* to *ū* is probably accidental. The *u* in *-dūn* in *cūbdūn*, seventeen, *shitsūpdūn*, twenty-seven, is almost *ū*. *ū* and *o* are sometimes interchanged, thus futures may end in *-ūk'* or *-ok'*.

The consonants have the values assigned to them in the R.A.S. Journal. There are, however, sounds not represented in the Society's alphabet.

1. Unvoiced *l*, like the *ll* in Welsh. This is one of the commonest of sounds in Pūrik. It is heard in *llūn*, bull or cow; *lltsūpcās*, explain; *llyaqmo* (*llyaqmo*), good, and many more. In the common spelling "Lhasa" it is indicated by *ll*. I have represented it in the Welsh manner *ll*. It is important to note its nature. It is not a *hl* or *lh* or *hl*; it is simply *l* unvoiced.

2. A letter *g* pronounced very far back in the throat.

3. A *g* pronounced in the same place.

4. *ṇ* pronounced not so far back as the *g* and *g* just mentioned, but further back than the usual *ṇ* of Indian languages and of English. There is hardly any need for special signs to indicate these letters. The *ṇ* and *g* are connected with *q*. *q* is very common at the end of syllables, and a sonant letter following it very frequently changes it to the sonant corresponding to *q*, or to a fricative uttered in the same place, i.e. further back than Urdu *g*. No other language that I know of has the sonant corresponding to *q*. The practical working out

of this may be seen in a word like *Uyaqmo*. If one asks a native to say the word very deliberately in two syllables he will say *Uyaq-mo*, but if he says it quickly he will say *Uyaqmo* or possibly *Uyagmo*, where the *q* and *g* are pronounced in the same part of the throat as *q*. The numerals give other examples; thus we have *soqnyis* or *sognyis* or *sognyis*, thirty-two. This holds for any *q* which is immediately followed by a sonant consonant. In fact, we may state generally that any surd (unvoiced) letter is liable to be changed to the corresponding sonant if a sonant consonant follows, so *s* may become *z*, as in *nyis* or *nyiz*, two, *t* may become *d*, and so on.

5. *k* at the end of a syllable is very often left half finished; it has little or no off-glide, and therefore appears to the ear a little like *g*. This *k'* becomes *g* when a vowel or sonant consonant immediately follows, though occasionally the original pronunciation persists. Thus *rdūnnūk'*, will strike, interrogative *rdūnnūga*; *cik' ciga*, to one one, to only one. Futures end in *k'*. A similar state of things is sometimes, though not at all so often, observable in the case of *t* and *p*, which might then be written *t'*, *p'*. The numerals *cūbdūn*, 17; *shtsāpdūn*, 27; *shtsāpgyāt*, 28; *sopdūn*, 37; *sopgyāt*, 38, and others contain this *p'*. This *k'* is much more clearly a *k* than the similar letter in the Kānauri language.

6. I have noticed cases of cerebral *c* and *s*, as *chō*, very; *stā*, horse; but probably these are more or less accidental, depending on the speaker.

Purik speakers find it easier to say *ph* than *f*, and in foreign words like *sāfā*, clean, they are apt to use a bilabial *f*, which is simply the unvoiced sound corresponding to the common Indian bilabial *v*. *d* and *t* are the usual dentals, but rarely the *d* is pronounced slightly alveolar, that is, more like the English *d*. This is sometimes heard, for example, in *dyū*, this.

Cerebral *d*, *t*, *r* are also not infrequent; we hear

*dūlcās* as well as *drūlcās*, go; *dāṇḍa*, equal to; *mūlṭūp*, fist; *ṭūlkōu*, sixty; *ṛdūn*, seven; *ṛgyāt*, eight; *ṛtsilpa*, wall; *ṛzin*, tank. It is very remarkable that *ṛ* occurs initially. It is doubtful whether it ever so occurs in Urdu, Panjabi, and Standard Hindi. In words like *dāṇḍa*, where *n* precedes a cerebral letter, it becomes cerebral, but I do not think that cerebral *n* occurs independently.

*ts* is like the unvoiced Italian *z*, *tsh* is the same aspirated. *r* is the trilled North Indian *r*. It often occurs initially followed by a consonant. *n* sometimes gives place to a nasal vowel, as in *yōs* for *yōns*, came; *nānūlk* for *nānmūlk*, inside. In some words containing *g* the *g* is rapidly pronounced like *g*, but when the word is said deliberately the *g* becomes clear.

#### NOUNS

There is no grammatical gender in Pūrik. Sex is indicated by separate words or sometimes by the ending *-mo* for the feminine, either added to the masculine, or, when the masculine ends in *-po* or *-pho*, substituted for this ending. *yāq*, yak; *yāqmo*, female yak; *zō* or *Utōr*, hybrid yak, the female being *zomo*, *Utor-mo*; *biamo*, hen; *biapho*, cock. This ending seems like an article, but in ordinary use it does not appear to add anything to the meaning. The ending *-pa* has the idea of person connected with or belonging to or owning, as *hātīpa*, shopkeeper, from *hātī*, shop. Generally these endings have lost their original meaning and we find them used indiscriminately, thus *Uyagmo*, good (for both genders); *snūnpo*, green; *mārpo*, red; *shmulpo*, rupee.

There are two numbers, singular and plural.

*Declension*.—The system of declension is very simple and is practically the same for singular and plural. The genitive adds *-i* to the nominative, or sometimes, if the nominative ends in *-o*, adds *-e* or changes the *-o* to *-e*.

The dative adds *-a* and the agent *-s*, or *-is* if the nominative ends in a consonant. The accusative is the same as either the nominative or the dative, both forms being used for it. In the plural the same endings are found except that the dative adds *-la*, an ending also found in the singular. *la* is really a preposition with a varied meaning—to, in, for, etc. The case used with prepositions is generally the genitive, but sometimes the nominative is used.

A noun ending in an unvoiced consonant tends to change it in declension to the corresponding voiced consonant. Thus *yăq*, yak, changes *q* to *g* before vowels, the *g* being pronounced far back in the throat. The genitive ending *-ši* is probably meant to be *-r̄*, but the natives find that after a far-back *g* it is easier to say *-ši* than a pure *r̄*.

#### PRONOUNS

Pronouns are not nearly so complicated as in the nominalized Tibeto-Burman languages. Thus there is no dual except by adding *nyiska*. This is not a dual, for *-ka* may be added to other numbers, and so forms like "the three of us", "the four of you" may be made. The 1st personal pronoun has two plurals, one inclusive and the other exclusive. The former, *natān*, includes the person spoken to and the latter, *naca*, excludes the person spoken to. In the presence of guests a person addressing his servant and desiring to say "we shall dine at seven" would need to be careful to say *naca*, not *natān*, otherwise the servant would consider himself invited. The 2nd personal pronoun has both polite and ordinary forms, *khērān*, singular, and *khintān*, plural, being the ordinary forms and *yērān* or *yārān* and *yāntān* the polite.

Reflexive pronouns are made with the word *rān* and in the 3rd person plural *tān rān* or *tān, rān* being used in both singular and plural for pronouns of the 1st and 2nd person. These correspond to the English use of

"myself, himself" as nominatives and to the Hindi *āpnā* in the genitive. Thus in "he wrote to his brother" "his" is rendered *rāñī* or *khārī*, meaning his own brother. If it means someone else's brother it is *khoī*. In "I wrote to my brother" "my" is *narī*. It should be noted that *rāñ* standing by itself is declined *rāñī*, *rāña*, etc., but compounded with another pronoun, as in *narāñ* from *nā* or *khārāñ*, *khorāñ* from *kho*, it is declined *-rī*, agent *-rēs*, but dative the full form *-rāña*. The ending *-tāñ* in *khontāñ* is similarly treated.

*Relatives*.—As in *Shinā* and other languages, there is no distinction between relatives and interrogatives. The relative idea is not well developed. To distinguish a relative from an interrogative the particle *na* is often used after the verb in a relative sentence, e.g.:

*nām sāq khārcī tshārbana*, when all was spent.  
*nām khou hōsh yōnsena*, when sense came to him.  
*cī nñī yotna*, what is mine.

The *na* in these sentences shows that *nām* and *cī* do not mean "when?" and "what?"

The demonstrative pronouns *dyā*, *dī*, this, and *ē*, *eu*, *dē*, that, are used *before* nouns when they are not used absolutely as pronouns. Further east than the Pūrik area it is usual to place demonstrative pronouns *after* nouns. The plural of these demonstrative pronouns and of all nouns is in *-āñ*. In the case of *ē* and *dē* a *w* is inserted before the *āñ* of the plural. The demonstrative pronouns are widely used, thus *dī kāna*, not merely from this, but also hence, from here; *dē kāna*, from that, also after that event. The pronouns *dyā*, *dī*, this, *ē*, that, and *ga*, which, are joined to the termination *tsuk* or *suk*, meaning kind or manner, to form adverbs or adjectives, thus *disok* (*disuk*), of such a kind, such, so many; *dyātsuga*, in this manner, thus; *etsuga*, in that manner; *gatsuga*, in what manner, how (both relative and interrogative).

## ADJECTIVES

*Article*.—There is no definite article. The endings *po*, *pho*, *mo*, *bo* have no longer the force of a definite article. In Pürük they seem from this point of view to be without meaning. *cik'*, one, is used as an indefinite article, as *llän cik'*, a bull or cow. Sometimes one hears the ending *-ik'* with the same signification, as in *phruik'*, a boy.

*Comparison*.—There are no forms for the comparative and superlative. As in most North Indian languages these are expressed simply by the positive with a word for "than" or "from": *rgyalba in*, he is good; *ache wäsän rgyalba in*, he is better than his sister; *tshanma wäsän rgyalba in*, he is better than all, he is best.

*Numerals*.—Counting goes by tens, the numbers one to nine being repeated over and over again in different forms up to a hundred. Each ten is formed from the corresponding unit, but after each exact ten, i.e. twenty, thirty, etc., the numbers are added to a different stem, a stem which varies for each new set of figures. Thus, eleven to nineteen have *cük'*, twenty-one to twenty-nine *shitsäq*, the thirties *soq*, the forties *zhäq*, the fifties *ga*, the sixties *räq*, the seventies *ton*, the eighties *kyäq*, and the nineties *koq*. The numerals in Lädäkhi are very similar, and Mr. Francke has explained the numerical scheme for that language as follows: "the connecting syllable between tens and units in most cases is composed of (i) the first consonant of the stem of each ten, (ii) a vowel, (iii) the otherwise silent first consonant of the stem of the unit." It will be obvious that Pürük follows such a scheme. Numerals follow the noun which they qualify, but all other adjectives normally precede their nouns. This is contrary to the usage of some Tibetan dialects. It is to be noted that, while units follow thousands according to the rule just given, they precede hundreds. *zhip'gyä*, four hundred; *rgyätrgya*, eight hundred;

*rdunrgya*, seven hundred; but *ston sām*, three thousand; *ston trāk'*, six thousand.

In the Parable of the Prodigal Son *cik'* is repeated without any definite meaning; perhaps it is emphatic. *yogpo cik' ciga yon zère*, having said "come" to one servant. It is not unlike the Panjabi *kāmmē ikkē nā kūāke*, having called one servant. In *disok cik', yogpo cigis*, *cik'* is practically meaningless. The phrases mean such some (years), so many years; servants some, servants. A common ending of adjectives is *-cān*, which means "having"; thus, *ryēlcān*, hairy, from *ryēl*, hair; *dordecān*, strong; *bañcān*, a runner; *hālcān*, fat. Adjectives usually precede nouns and then do not ordinarily change for gender, number, or case; an adjective following a noun takes the case-endings instead of the noun, which remains in the nominative. Occasionally the Lādākhī rule of putting a preceding adjective in the genitive is followed, as *yotpī norzāñān*, existing properties; *yonśkhāñpo*, the one who has come.

#### THE VERB

The conjugation of the verb in Pūrik is easy. There is no change for gender or number if we except the *shik'* of the imperative. The formation of the tenses, too, is simple.

*Infinitive*.—The infinitive is formed by adding *-cas*, *-ca* or *-shās*, *-sha* to the root. *shās* is probably contracted from *scās*. If so, verbs in *shās* are merely verbs whose root ends in *s*, conjugated like verbs in *r*.

The gerundive infinitive is formed in the following way:

- (1) Verbs whose root ends in *n*, *n*, *m* add *-ma* to the root.
- (2) Verbs whose root ends in other consonants add *-pa* to the root if the last letter is unvoiced (surd), and *-ba* if it is voiced (sonant).
- (3) Verbs whose root ends in *ā* use the root itself.

Thus we have *tañcās*, give; ger. inf. *tañma*: *yoncās*,



come; *yoŋma*: *lēncās*, take; *lēnma*: *nyāncās*, know how to; *nyānma*: *dūkcās*, sit; *dūkpa*: *khyūtēcās*, be able; *khyūtpa*: *sīlcās*, read; *sīlba*: *zērcās*, say; *zērba*: *zacās*, eat; *zā*: *bacās*, do; *bā*.

*Imperative*.—The imperative is the same as the root except when the root (1) ends in a vowel, in which case *s* is added; (2) contains the vowel *a*, in which case *a* is changed to *o*. *-skik'* is added for the plural whether this is merely the plural of politeness addressed to a single person or indicates actual plurality.

*Present*.—The present adds *-ēt* to the root, the pres. part. adds *-ēn* (sometimes *-e*). The pres. imperf., showing that an action is actually going on, is the pres. part. with the verb subst. *yūt*.

*Imperfect*.—The imperfect is the present with *pin* added, or the pres. part. with the past verb subst. *yotpin*. *pin* is contracted from *pa in*.

*Future*.—The future adds *-ūk'* to the root except when the root ends in *k* or a nasal. Roots in *k* add *tūk'* and nasals add *nūk'*.

*Past*.—The past tense is the same as the root when the root ends in *r* or *t*, otherwise *s* is added. Verbs whose infinitive is in *shūs* have *s* in the past. The pluperfect adds *pin* to the past, the conj. part. adds *e* or *ēi*, thus *khūrēi*, having lifted; *rdūnsēi*, having struck. The pres. perf. is the conj. part. with the verb subst. *in*, *rdūnse in*, has struck; the fut. perf. is the conj. part. with the auxiliary verb *dūkcās*, sit, be; *rdūnse dūktūk'*, will have struck.

*Conditional*.—The pres. cond. is simply the root with the subordinate particle *na*, and the past cond. is the pluperfect with the same particle, *rdūinna*, *rdūnspinna*.

*Agent*.—The agent is the root with *khān*, *rdūnkhān*, striker.

*Verb substantive*.—There are two verbs subst., inf. *incās* and *yotēcās*, to be; pres. *in* and *yūt*, past *yotpin*.

*Passive.*—The passive is expressed (1) by using intransitive verbs instead of transitive; (2) by making the subject of the verb, which would be passive, the object of a transitive verb in the active; (3) by the use of the passive participle in *khān*. This is formed by adding *khān* to the past tense. When the verb is transitive this gives the meaning of having been struck, etc.; if the verb is intransitive it means in the state of having done the action. Thus *rdānskhān*, having been struck; *dākskhān*, in the state of having sat down, seated. It will be seen that this corresponds exactly to the Hindi *mārā huā*, *baithā huā*, and to the participles found in many hill dialects, thus Dōgrī *-ādā*, *mārēādā*, beaten; *baithādā*, seated; the Cāmēālī participle corresponding ends in *-ōrā*, the Shīṇā pass. part. in *-lū*. See also *tsūrcās*, below.

There are few irregularities. We notice *shī*, died, as well as *shīs*; *zēs* as well as *zēr*, said; *nyit tsūs*, awoke, for *nyit tsūt*; *zō*, eat, for *zos* (imperative); *zōs*, ate, for *zās*; *sūs*, slew, for *sūt*; and a few others. Occasionally the past is contracted; thus we have *dūs* and *dūs*, went; *spūs* and *spus*, spent.

*Notes.*—*pa* is frequently used for *pin*; the ger. inf. is often found instead of the pres. part. *pin* may become *bin* after a sonant consonant. In the specimens will be noticed *storbin*, was lost, for *storpīn*; *inma pa*, was; *tanma mētpa*, was not giving, for *tanēn mētpīn*; *rgosētpa*, it was advisable, for *rgosētpīn*; *storbinmapa* for *storbin* (*pin* changed to *bin* after *r*).

The ger. inf. and the participles in *khān* are declined, thus *lū tanmī skat*, the noise of giving song; *yotpī norzānān*, properties which are, exist, from *yotpa*; *yōnskhānīpō*, having come, that which has come; *rgakhānān*, lovers, from *rgakhān*.

*na* is often added to the conj. part.; *rdānsena*, having beaten. This *na* frequently appears to correspond to the Hindi *tō*; the use of *na* in subordinate sentences is not

dissimilar. It resembles the *Shinā -to*. It may, however, be the preposition *na*, in which case *rdūnse* is used as a verbal noun. *rdūnsena* may thus mean either "having then struck" ("then" being the then of narrative or of inference) or "upon having struck", on his having struck.

Several verbs are used as auxiliaries. *tshārcās*, finish, with the root gives the sense of a passive completed action in past time, as *ba tshūr*, do finished, was done. *soñ*, the past of *chācās*, go, is used for became. *dūkcās*, sit, is used with the conj. part. to express the fut. perf., as *bāse dūktāk*, will have done, also with the pres. part. to express continuous action, *bēin dūgēt*, continues doing, goes on doing.

Transitive verbs take their subjects in the agent case, while the subject of intransitive verbs is in the nominative: *nās zērāk*, I will eat; *nā yons*, I went. *khyūtās*, be able, *nyūncās*, know how to, take the nominative of the subject noun.

*Causation*.—The idea of causation is sometimes rendered by the use of different verbs, following the model of Tibetan, which prefixes *s* to make an intransitive verb transitive. This *s* is not infrequently dropped in Pūrik, the only difference then being that the initial sonant of the intransitive becomes a surd. This is found also in Kānauri, as *byānmik*, to fear, (*s*)*pyānmik*, to frighten; *boñmik*, burn (intrans.), *poñmik*, burn (trans.).

In Pūrik we have along with others—

<i>dūleshās</i> , burn (intrans.).	<i>tūkcās</i> , burn (trans.).
<i>drūlcās</i> , go.	<i>trūlcās</i> , make go.
<i>goncās</i> , put on one's clothes.	<i>skoncās</i> , clothe someone else.

But the ordinary way of expressing causation is to use the verb *cūkcās*, shut, with the root of the required verb.

*zērba cūks*, he caused to speak, permitted to speak.  
*zā cūgēt*, he gives to eat.

In the negative *cākčās* follows the ordinary rules: *ma* and *mī* precede both verbs and *mēt*, *mētpin* follow both.

*Ability*.—To be able physically: *khyātčās* with the gerundive infinitive.

*khūrba khyāt*, he was able to lift.

*Ability* in the sense of knowing how to is expressed by *nyāncās* with the ger. inf.

*sīlba nyānēt*, he knows how to read.

*Duty, necessity, advisability*.—*rgoshās* with the ger. inf.

*tañma rgosēt*, it is right to give.

*Necessity* may also be expressed by the infinitive in *-ca* with the verb subst.

*bacu yotpin*, it was necessary to go, he had to go.  
*tañca yūt*, it is necessary to go.

Less commonly the ending in *čās* is used in this case. The infinitive in *čās* or *ca* (*shās* or *sha*) is used as a verbal noun: *zbricās* or *zbrica rgyalba in*, it is good to write.

*Commencement*.—*ryāqshās* with ger. inf.: *zā ryāqs* (*ryākhs*), he began to eat; *er dākpa ryākhs*, he began to live there.

*Purpose*.—*phia* or *pharēs* with genitive of ger. inf.: *shorbī pharēs* or *phia*, for the purpose of running away.

#### ADVERBS

The adverbs hardly call for comment. The old Tibetan ending *r*, expressive of motion, is found in *dīr*, here; *er*, there; *gār*, where. Words expressing "here" contain the *d* from *dī*, this, as *dīr*, *diltēk*, and *dika*; those expressing "there" contain *e* from *eu*, that, as *er*, *ēltēk*, *ēka*, while those meaning "where" contain *g* from *ga*, who, *gār*, *gāltēk*, *gēika*. The interrogative adverbs are used also as relatives and indefinites, thus *garān ma*, nowhere.

## PREPOSITIONS

Besides the suffixes used in declension such as *-s*, *lā* or *lā* (for the dative), there are a number of others, the most important of which are given in the grammar. The majority govern the genitive, but a few take the nominative. Motion to and motion in are not very clearly distinguished. The word *lā* is widely used, not only with nouns and pronouns, but with adverbs and prepositions, e.g. *thāgrīnslā*, far.

## CONJUNCTIONS

The most important of these is the sign of subordinate clauses *na*. This is used in all conditional clauses, also when an interrogative word is used as a relative, and generally to indicate subordinate clauses. The three sentences given previously illustrate this.

*nām khoa hōsh yōnsena*, when sense came to him.

*cī nī yotna*, that which is mine.

*nām sāj khārci batshārbana*, when all was spent.

## NOUNS

	SINGULAR	PLURAL
<i>phonō</i> , brother.		
Nom., Acc.	<i>phonō</i> .	<i>phonoūn</i> .
Gen.	<i>phonoe</i> .	<i>phonoūnī</i> .
Dat., Acc.	<i>phonoa</i> .	<i>phonoūnla</i> .
Abl.	<i>phonē kāna</i> .	<i>phonoūni kāna</i> .
Agent	<i>phonos</i> .	<i>phonoūnis</i> .

The *a* in *phonoa* is between the *a* in "fat" and the *u* in "but".

*phrū*, boy.

Nom., Acc.	<i>phrū</i> .	<i>phrūūn</i> .
Gen.	<i>phrūi</i> .	<i>phrūūnī</i> .
Dat., Acc.	<i>phrūa</i> .	<i>phrūūnla</i> .
Abl.	<i>phrūi kāna</i> .	<i>phrūūni kāna</i> .
Agent	<i>phrūs</i> .	<i>phrūūnis</i> .

	SINGULAR	PLURAL
<i>bālāñ</i> , bull.		
Nom., Acc.	<i>bālāñ</i> .	<i>bālāññ</i> .
Gen.	<i>bālāññi</i> .	<i>bālāñññi</i> .
Dat., Acc.	<i>bālāña</i> .	<i>bālāñññla</i> .
Abl.	<i>bālāñi kăna</i> .	<i>bālāñññi kăna</i> .
Agent	<i>bālāñis</i> .	<i>bālāññnis</i> .

*yăq*, yak.

Nom., Acc.	<i>yăq</i> .	<i>yăqñ</i> .
Gen.	<i>yăqñi</i> .	<i>yăqññi</i> .
Dat., Acc.	<i>yăqa</i> .	<i>yăqññla</i> .
Abl.	<i>yăqñi kăna</i> .	<i>yăqññi kăna</i> .
Agent	<i>yăqis</i> .	<i>yăqñnis</i> .

The *q* in this word is the far-back variety.

*ăma*, mother.

Nom., Acc.	<i>ăma</i> .	<i>ămañ</i> .
Gen.	<i>ămñi</i> .	<i>ămaññi</i> .
Dat., Acc.	<i>ăma</i> .	<i>ămaññla</i> .
Abl.	<i>ămñi kăna</i> .	<i>ămaññi kăna</i> .
Agent	<i>ămăis</i> .	<i>ămañnis</i> .

In the above plurals the combinations *oñ*, *añ*, *ăñ* are not diphthongs. In each case the second letter is quite separate. The dat. sing. sometimes has *-la* or *lă* instead of *-a*. It should be noted that unaccented *ă*, *ē*, *ī*, *ō*, *ū* are hardly to be distinguished from *a*, *e*, *i*, *o*, *u*. *na nyambo*, meaning "with", "along with", is added to the nom. sing. or plur. of nouns and pronouns. *shītēa*, *chăñla*, *dēr*, all meaning "beside" (Urdu *pās*, Pānjābī *kōl*), are used with the genitive like *kăna* given above. Nouns ending in *-ō* contract the *-oe* of the genitive to *-e* before these words.

*săq*, all, is declined like the singular of *yăq*.

## PRONOUNS

*Personal Pronouns.**1st Person.*

SINGULAR		PLURAL
Nom., Acc.	<i>nā, I.</i>	<i>nātān niska</i> (from <i>nyis</i> , two), the two of us.
Gen.	<i>nī.</i>	<i>nātān niskoi.</i>
Dat., Acc.	<i>nā.</i>	<i>nātān niska.</i>
Abl.	<i>nī kāna.</i>	<i>nātān niskoi kana.</i>
Agent	<i>nās.</i>	<i>nātān niskas.</i>

Similarly, *nātān zbzhūka*, the four of us, and so with other pronouns, all declined the same way.

Inclusive Plural (including "you")	Exclusive Plural (excluding "you")
Nom., Acc. <i>nātān, we.</i>	<i>nacā, we.</i>
Gen. <i>nātī.</i>	<i>nacī.</i>
Dat., Acc. <i>nātāna.</i>	<i>nacā.</i>
Abl. <i>nātī kāna.</i>	<i>naci kāna.</i>
Agent <i>nātīs.</i>	<i>nacūs.</i>

*2nd Person.*

Nom., Acc. <i>khērān, thou.</i>	<i>khintān, you.</i>
Gen. <i>khērī.</i>	<i>khinī.</i>
Dat., Acc. <i>khērāna.</i>	<i>khintāna.</i>
Abl. <i>khērī kāna.</i>	<i>khinī kāna.</i>
Agent <i>khērēs.</i>	<i>khintēs.</i>

Polite forms are found for the 2nd pers. sing. *yērān*, declined like *khērān*; plur. *yāntān*, like *khintān*, except the agent, which is *yēntēs*.

*3rd Person or Demonstrative.*

Nom., Acc. <i>khō, he, she, that.</i>	<i>khon, they, those.</i>
Gen. <i>khōi.</i>	<i>khonī.</i>
Dat., Acc. <i>khōa.</i>	<i>khōna.</i>
Abl. <i>khōi kāna.</i>	<i>khonī kāna.</i>
Agent <i>khos.</i>	<i>khonīs.</i>

Another plural form is *khontān* or *khontān*, declined like *khintān*.

	SINGULAR	PLURAL
Nom., Acc.	<i>eu, ē</i> , that over there, yonder (in sight).	<i>ewñn</i> , those over there.
Gen.	<i>ē</i> or <i>ē</i> .	<i>ewññl.</i>
Dat., Acc.	<i>ewa</i> .	<i>ewññla</i> .
Abl.	<i>ei kăna, ē kăna</i> .	<i>ewññi kăna</i> .
Agent	<i>ēs</i> .	<i>ewññis</i> .

Also *dē*, that, similarly declined.

Nom., Acc.	<i>dyñ, dī</i> , this.	<i>dyññ.</i>
Gen.	<i>dī</i> .	<i>dyññl.</i>
Dat., Acc.	<i>dyua</i> .	<i>dyññla</i> .
Abl.	<i>dī kăna</i> .	<i>dyññi kăna</i> .
Agent	<i>dyñs</i> .	<i>dyññnis</i> .

#### Interrogative.

Nom., Acc.	<i>gāñ</i> , who.	<i>gauññ.</i>
Gen.	<i>gāñ</i> .	<i>gauññl.</i>
Dat., Acc.	<i>gaua</i> .	<i>gauññla</i> .
Abl.	<i>gāñ kăna</i>	<i>gauññi kăna</i> .
Agent	<i>gauñs</i> .	<i>gauññnis</i> .

Another word for "who?" is *sū*, the declension of which is regular: Nom., Acc. *sū*. Gen. *sūñ*. Dat., Acc. *sua*. Abl. *sūñ kăna*. Agent *sus*. *cē*, what?; *cithon*, anything, something; *can ma*, nothing; *māñmo*, much, many; *tsām*, *tsām̐tsik*, *tsām̐pa*, how much or many?

To express emphasis by adding the idea of self, selves, the following words are used:—

To nouns in the sing. *khōrāñ* or *khūrāñ* is added, to the plur. *khōñtāñ*: thus, *phonō khōrāñ*, the brother himself; *phonōñ khōñtāñ*, the brothers themselves. Only the second word is declined; hence the genitive is *phonō khōñ*, of the brother himself, the brother's own; *phonōñ khōñtāñ*, of the brothers themselves.

The 1st and 2nd pers. pronouns add *rāñ*, which inflects while the pronouns remain in the nominative. *khō*, he, she, that, becomes *khōrāñ*, and *khoñ* becomes *khōñtāñ rāñ* (the *rāñ* inflecting). *dyū* and *eu* add *khōrāñ* in the



singular and *khontān* in the plural, the latter words being inflected. It will be noticed that these emphatic words are, with the exception of *rān*, simply the 3rd personal pronouns.

The genitive of a pronoun does not change for the number, gender, or case of the word possessed: thus, *nnī bālān*, my bull; *nnī bālānānla*, to my bulls; *nnī āmī*, of my mother.

Nouns ending in *-ā*, *-ē*, *-ī*, when made definite by having a demonstrative adjective or possessive noun put before them often change *ā* to *āo* and *ē* or *ī* to *eu* or *iu*: thus, *dī khaṇmāo*, this house; so *ē ātāo*, this father; *dī āmao*, this mother; *dī ācheu*, this big sister; from *khaṇmā*, *ātā*, *āma*, *āche*; *mī* becomes *mīu*.

#### CONJUGATION OF VERBS

The infinitive ends in either *-cās* or *-shās*, the latter probably being contracted from an original *-scās*. If we so regard it, the conjugation, which otherwise would be irregular, corresponds to that of ordinary verbs. Verbs which have a root containing *a* retain the *a* in all parts except the imperative, where it changes to *o*. The following outline conjugation of the principal verbs will be sufficient to indicate the usual forms. The normal conjugation is as follows: (1) imperative is the same as the root with occasionally *s* added, *a* is changed to *o*; (2) the present adds *-ēt* or *-ēit* to the root; (3) past is the same as the root, with or without *s* added; (4) the future adds *-ūk'* to the root, with sometimes a letter inserted between the root and *-ūk'*. Roots ending in a nasalized vowel must be treated as ending in *n*.

There is no change for person or number except in the imperative, which changes for the plural (whether of respect or of plurality).

1. Root in *-n* or *-n*: fut. *-nūk'*, past *-s*, imperative same as root.

<i>rdāñ-cās</i> , beat.	pres. - <i>ēt</i> .	fut. - <i>nūk'</i> .	past - <i>s</i> .	imp. <i>rdāñ</i> .
<i>tan-cās</i> , give.	- <i>ēt</i> .	- <i>nūk'</i> .	- <i>s</i> .	<i>ton</i> .
<i>phan-cās</i> , throw.	- <i>ēt</i> .	- <i>nūk'</i> .	- <i>s</i> .	<i>phon</i> .
<i>zān-cās</i> , catch.	- <i>ēt</i> .	- <i>nūk'</i> .	- <i>s</i> .	<i>zān</i> .
<i>phīcās</i> , <i>phīncās</i> , take out, expel.	<i>phīēt</i> .	<i>phīnnūk'</i> .	<i>phīns</i> .	<i>phīñ</i> .
<i>soncās</i> , live.	<i>sonēt</i> .	<i>sonūk'</i> .	<i>son</i> .	<i>son</i> .

This last verb omits the *s* in the past.

2. Root in *-k* changes *k* to *g* before vowel, past *-s*, fut. *-tūk'*, imp. same as root.

<i>dūkōcās</i> , sit.	pres. <i>dūgēt</i> .	fut. <i>dūktūk'</i> .	past <i>dūks</i> .	imp. <i>dūk</i> .
<i>zdocās</i> , conceal.	<i>zdogēt</i> .	<i>zdoctok'</i> .	<i>zdoks</i> .	<i>zdok</i> .
<i>zhākcās</i> , keep.				<i>zhok</i> .

3. Root in *-p* changes *p* to *b* before vowel, past *-s*.

<i>lltsāpcās</i> , teach, persuade.	fut. <i>lltsābēt</i> .	past <i>lltsāps</i> .
<i>llēpcās</i> , arrive.	<i>llēbēt</i> .	<i>llēps</i> .
<i>thopcās</i> , be obtained, meet.	<i>thobēt</i> .	<i>thops</i> .

4. Root in *-r*, fut. *-ūk'*, past no *s*, imperative as root.

<i>khūr-cās</i> , lift.	pres. - <i>ēt</i> .	fut. - <i>ūk'</i> .	past <i>khūr</i> .	imp. <i>khūr</i> .
<i>zēr-cās</i> , say, speak.	- <i>ēt</i> .	- <i>ūk'</i> .	<i>zēr</i> , <i>zēs</i> .	<i>zēr</i> .
<i>shor-cās</i> , run away.	- <i>ēt</i> .	- <i>ūk'</i> .	<i>shor</i> .	
<i>stor-cās</i> , be lost.	- <i>ēt</i> .	- <i>ūk'</i> .	<i>stor</i> .	

Irregular in past: *spūrcās*, waste, spend; past *spārs* or *spus*.

5. Root in *-l*, fut. *-ūk'*, past *-s*, imperative as root.

<i>skil-cās</i> , hinder.	pres. - <i>ēt</i> .	fut. - <i>ūk'</i> .	past <i>skils</i> .	imp. <i>skil</i> .
<i>qūlcās</i> , go.	- <i>ēt</i> .	- <i>ūk'</i> .	<i>qūls</i> , <i>qūs</i> .	<i>qūl</i> .

6. Root in *t*, fut. *-ūk'*, past as root or changes *t* to *s*, imperative as root.

( <i>nyit</i> ) <i>tsāt-cās</i> , awake.	pres. - <i>ēt</i> .	fut. - <i>ūk'</i> .	past <i>tsās</i> .	imp. <i>tsot</i> .
<i>rjēt-cās</i> , forget.	- <i>ēt</i> .	- <i>ūk'</i> .	<i>rjēt</i> .	
<i>thātcās</i> , <i>thācās</i> , be happy.	<i>thātēt</i> .		<i>thāt</i> .	
<i>sātcās</i> , <i>sācās</i> , slay.	<i>sātēt</i> .		<i>sāc</i> .	<i>sot</i> .

7. Root in *-a*; *a* is dropped before the endings, fut. *-ok'*, pres. *-ēt*, *-ēit*, past *-s*, imperative generally in *-s* with usual change of *a* to *o*. *zācās*, eat, has past in *o* and drops *s* in imperative. *chācās*, *chēcās*, go, uses another root in the past and imperative.

<i>bacās</i> , do, make.	pres. <i>bēit</i> .	fut. <i>bok'</i> .	past <i>bās</i> .	imp. <i>bos</i> .
<i>llācās</i> , look.	<i>llēit</i> .	<i>llok'</i> .	<i>llās</i> .	<i>llos</i> .
<i>zācās</i> , eat.	<i>zēt</i> .	<i>zok'</i> .	<i>zos</i> .	<i>zō</i> .
<i>chācās</i> , <i>chēcās</i> , go.	<i>chēt</i> .	<i>chok'</i> .	<i>soñ</i> .	<i>soñ</i> .

8. Root in *i*, *ī*, pres. adds *-t* to root, past adds *-s*, imp. *-s*. *shīcās* may drop *s* in past.

<i>tricās</i> , ask.	pres. <i>trīt</i> .	past <i>trīs</i> .	imp. <i>trīs</i> .
<i>zbricās</i> , write.	<i>zbrīt</i> .	<i>zbris</i> .	
<i>shīcās</i> , die.	<i>shīt</i> .	<i>shī</i> , <i>shīs</i> .	

9. Root in *o*, *ō*, or *ū*, pres. adds *-ēt* or *-īt* to root, past *-s*, imp. *-s*, fut. *-k'*.

<i>spo-cās</i> , change.	pres. <i>-ēt</i> .	fut. <i>-k'</i> .	past <i>-s</i> .	imp. <i>-s</i> .
<i>nū-cās</i> , cry.	<i>nū-īt</i> .	<i>-k'</i> .	<i>-s</i> .	
<i>nyūcās</i> , <i>nyōcās</i> , buy.	<i>nyūēt</i> .		<i>nyos</i> .	

10. Infinitive ending in *-shās*; probably contracted from *-scās*, pres. *-sēt*, fut. *-sūk'*, past *-s*, imp. *-s*. *sheshās*, understand, has pres. *sheshēt*.

<i>bāp-shās</i> , descend.	pres. <i>-sēt</i> .	fut. <i>-sūk'</i> .	past <i>-s</i> .	imp. <i>bops</i> .
<i>she-shās</i> , know,	<i>-shēt</i> .		<i>-s</i> .	<i>-s</i> .
understand.				
<i>lañ-shās</i> , rise, stand.	<i>-sēt</i> .	<i>-sūk'</i> .	<i>-s</i> .	<i>lōs</i> ( <i>loñs</i> ).
<i>līshās</i> , remain.	<i>-sēt</i> .	<i>-sūk'</i> .	<i>-s</i> .	
<i>dūk-shās</i> , burn (intr.).	<i>-sēt</i> .	<i>-sūk'</i> .	<i>-s</i> .	
<i>rgo-shās</i> , be advisable,	<i>-sēt</i> .	<i>-sok'</i> .		
necessary, proper.				
<i>lltoq-shās</i> , be hungry.	<i>-sēt</i> .		<i>-s</i> .	
<i>skom-shās</i> , be thirsty.	<i>-sēt</i> .			

#### VERB SUBSTANTIVE

Present tense, *in*, for all persons and numbers.

Past, *yotpin*, for all persons and numbers (contracted from *yotpa in*).

*yotpin* is really the past of the verb *yotcās*, which contains the idea of existence, thus:—

*eū mūsārmān in*, he is a Musalman.

*eū dīr yūt*, he is here, he exists here.

*rdūncās*, *rdūnca*, beat

Imp. *rdūn*, plur. *rdūnshik*.

Fut. *rdūnnik*.

Pres. *rdūnēt*, beats.

Pres. imperf. *rdūnēn yūt*, is beating.

Imperf. *rdūnēn yotpin* or *rdūnēt pin*.

Past, *rdūns*.

Pres. cond. *rdūnna*.

Past cond. *rdūnspinna*.

Pres. part. *rdūnēn*, *rdūne*, beating.

Conj. part. *rdūnsēi*, having beaten.

Agent, *rdūnkhūn*, beater.

Pass. part. *rdūnshūn*, beaten.

Continuous tenses, *rdūnēn* with required tense of *dūkcās*, to sit. *rdūnēn dūktūk*, he will be beating, he will continue beating.

Pres. perf. *rdūnse in*, *rdūnse yūt*, has beaten.

Plup. *rdūnspin*, had beaten.

Fut. perf. *rdūnse dūktūk*.

Gerundive infinitive, *rdūnma*.

*thūncās*, drink; *yōncās*, come, are like *rdūncās*.

*phañcās*, throw; *tañcās*, give, change *a* to *o* in imperative.

*khūrcās*, *khūrca*, lift a load

*khūrcās* is conjugated like *rdūncās* except in the following tenses:—

Fut. *khūrūk*,

Past, *khūr*.

Pres. perf. *khūrē in* or *yūt*.

Fut. perf. *khǎrě dǔktǔk'.*

Conj. part. *khǎrěi.*

Ger. inf. *khǎrba.*

*lěncās*, take; *sīlcās*, read; *zěrcās*, say, are conjugated like *khǎrcās*. *zěrcās* has also a past *zēs*.

*khyǎtcās*, be able (physically), *nyǎncās*, know how to, be able, are like *khǎrcās* except the gerunds, which are *khyǎtpa* and *nyǎnma* respectively.

*zacās*, *zacā*, eat

Imp. *zō zōshik'.*

Fut. *zok'*, will eat; *zēin dǔktǔk'*, he will be eating.

Pres. *zēt.*

Pres. imperf. *zēin yūt.*

Imperf. *zētpin*, *zēin yotpin.*

Past, *zos.*

Pres. perf. *zose in.*

Plup. *zospin.*

Pres. cond. *zana.*

Past cond. *zospinna.*

Pres. part. *zēin.*

Agent, *zakhǎn*, eater.

Conj. part. *zosei*, having eaten; *zoskhǎn*, eaten.

Continuative, *zēin*, *dǎkcā*, to continue eating.

Ger. inf. *zā.*

*chēcās*, *chēcā*, or *chācās*, *chācā*, go, is like *zacās*, except in imperative and in tenses connected with the past.

Imp. *soñ*, *soñshik'*, go.

Past, *soñ*; conj. part. *soñsei*; plup. *soñmǎn*; past cond. *soñmǎnna.*

Pres. perf. *soñse in*; fut. perf. *soñse dǔktǔk'.*

*bacās*, *bacā*, do

Imp. *bōs*, *boshik'.*

Fut. *bok'.*

Pres. *bēt.*

Pres. imperf. *bēin yāt*.  
 Imperf. *bēitpin*, *bēin yotpin*.  
 Past, *bās*.  
 Pres. perf. *bāse in*.  
 Plup. *bāspin*.  
 Fut. perf. *bāse dāktūk*.  
 Pres. cond. *bana*.  
 Past cond. *baspinna*.  
 Conj. part. *basei*.  
 Agent, *bakhān*.  
 Contin. *bēin dākcā*.  
 Ger. inf. *bā*.

*llacās, llacā*, see, look

Imp. *llos*, *lloshik*.  
 Fut. *llot*.  
 Pres. *llēit*, *llēin yāt*.  
 Imperf. *llēitpin*, *llēin yotpin*.  
 Past, *llhoñ*.  
 Conj. part. *llhoñsei*.  
 Cond. *llana*, *llhaspinna*.  
 Agent, *llakhān*.  
 Contin. *llēin dākcā*.  
 Ger. inf. *llā*.

A feature of the pronunciation of this verb is the insertion in some tenses of an *h* after the *ll*.

*dākcās, dākcā*, sit

Imp. *dāk*, *dākshik*.  
 Fut. *dāktūk*.  
 Pres. *dāgēt*, *dāgen yāt*.  
 Imperfect, etc., regular.  
 Past, *dāks*.  
 Pluperfect regular.  
 Cond. *dākna*, *dākspinna*.  
 Pres. part. *dāgen*.  
 Agent, *dākhān*.

Contin. *dāgen dākcā*.

Ger. inf. *dākpa*.

Fut. perf. *dākse dāktūk*.

For the pres. perf. *dākse yāt* appears to be the only form; *dāksē in*, not being found.

*ngyākcās*, run, and *cākcās*, be allowed to, are like *dākcās*.

*dālčās, dālca*, go, walk (Hindi *cālā*)

Imp. *dāl*, also *doñ*.

Pres. *dālēt*.

Pres. part. *dālēn, dāle*.

Past, *dāls* and *dās*.

Agent, *dālkhān, dālkhānpa*.

Ger. inf. *dālba*.

*zbricās*, write

Pres. *zbrīt*.

Pres. part. *zbrin*.

Past, *zbris*.

Other tenses regular.

*ltōqshās, ltōqsha*, be hungry

Pres. *ltōqsēt*.

Pres. part. *ltōqsēn*.

Past, *ltōqs*.

Plup. *ltōqspin*.

Ger. inf. *ltōqpa*.

Other tenses regular.

Similarly conjugated is *khyūqshās*, be cold.

*skomshās, skomsha*, be thirsty

Pres. *skomsēt*.

Pres. part. *skomsēn*, etc., regular.

*shorčās*, run away

Pres. *shorēt*.

Past, *shor*.

Pres. perf. *shorē in* or *yūt*.

Conj. part. *shorēi*, etc.

*rgoshās*, be necessary, advisable

Pres. *rgōset*.

Fut. *rgosōk'*.

### THE NEGATIVE

Negative adverbs are *ma* and *mī*; the former is frequently contracted to *m*. They are used as follows:—

*in*, *yūt*, and *yotpin*, when negative, become *min*, *mēt*, and *mētpin*.

With ordinary verbs the rule is as follows:—

Imp., past, and plup. prefix *ma* to the verb: *ma rdān*, do not strike; *nās ma rdāns*, I did not strike; *nās ma rdāns-pin*, I had not struck.

For future prefix *mī* to root of verb; *nās mī rdān*, I will not strike.

For pres. and pres. imperf. use *mēt* after the ger. infin.: *nās rdānma mēt*, I do not strike or am not striking.

For imperfect use *mētpin* after the ger. infin.: *nās rdānma mētpin*, I was not striking.

Pres. perf. has *ma* before ger. inf., which is followed by *in*: *eūs ma rdānma in*, he has not struck.

Thus with *zērcās*, the forms are:—

*ma zēr*, do not say.

*eūs ma zēs*, he did not say.

*eūs ma zēspin*, he had not said.

*mī zēr*, he will not say.

*eūs zērba mēt*, he does not say or is not saying.

*eūs zērba mētpin*, he was not saying.

*ma zērba in*, has not said.

### INTERROGATION

A verb is made interrogative by the addition of *-a*. Sometimes there is a slight vowel change, as *yūt*, *yota*; *bās*, *basā*. Forms ending in *k'* (i.e. the future, for the only other, the imperative, cannot be made interrogative) change *k'* to *g* before *-a*.



*bok'*, will do; interrog. *bōga*: *bās*, did; interrog. *basa*.

So *zēt*, is eating; *zos*, ate; *zok'*, will eat, become *zeta*, *zosa*, *zoga*.

In negative sentences (see above) the rule is similar.

The past adds *-a*, but for the pres. perf. and plup. speakers are content to use the neg. interrog. past form.

The future adds *-a*; the pres. ind. and pres. imperf. add *-a* to *mēt*, and the imperfect adds it to *-pin*.

The above negative sentences will therefore become:—

*eās ma zēsa*, did he not say?

*eās zerba mēta*, is he not saying?

*eās mī rdāna*, will he not strike?

*eās rdān mētpina*, was he not striking?

To express sentences of the form "did he come or not?" "will he come or not?" the first verb is put in the interrogative, and the second in the form of negative affirmation.

*eu yōnsa ma yōns*, did he come or not?

*eu yōnnuga mī yōn*, will he come or not?

#### NUMERALS

- |  |                                      |
|--|--------------------------------------|
| 1. <i>cik'</i> .   | 14. <i>cūzbzhī</i> .                 |
| 2. <i>nyis</i> .   | 15. <i>cogā</i> .                    |
| 3. <i>sūm</i> .  | 16. <i>cūrūk'</i> .                  |
| 4. <i>zbzhī</i> .  | 17. <i>cābdān</i> .                  |
| 5. <i>gā</i> .   | 18. <i>cūggyāt</i> .                 |
| 6. <i>trūk'</i> .  | 19. <i>cūrāgū</i> .                  |
| 7. <i>rdān</i> .   | 20. <i>nyīshū, nīshū</i> .           |
| 8. <i>gyāt</i> .   | 21. <i>shtsāqshik'</i> .             |
| 9. <i>rgū</i> .  | 22. <i>shtsāgnis, shtsāgnis</i> .    |
| 10. <i>shcū</i> .  | 23. <i>shtsāqsūm</i> .               |
| 11. <i>cūksūm</i> .  | 24. <i>shtsāzbzhī, shtsāqzbzhī</i> . |
| 12. <i>cūgnis, cūgnis</i> (and so<br>with all numbers end-<br>ing in 2). | 25. <i>shtsāgā</i> .                 |
|  | 26. <i>shtsāzdrūk'</i> .             |
|  | 27. <i>shtsāpdān</i> .               |
| 13. <i>cūksūm</i> .  | 28. <i>shtsāpgyāt</i> .              |

- |                                |                                 |
|--------------------------------|---------------------------------|
| 29. <i>sh̥tsärgü.</i>          | 65. <i>rāñā.</i>                |
| 30. <i>sūmoū.</i>              | 66. <i>rārūk'.</i>              |
| 31. <i>soqshik'.</i>           | 67. <i>rābdūn.</i>              |
| 32. <i>sognis, soqnis.</i>     | 68. <i>rābgyāt.</i>             |
| 33. <i>soqsūm.</i>             | 69. <i>rārgū.</i>               |
| 34. <i>sozbzhī, soqzbzhī.</i>  | 70. <i>rāñcū.</i>               |
| 35. <i>sogā.</i>               | 71. <i>tōncik'.</i>             |
| 36. <i>sozdrūk'.</i>           | 72. <i>tōnnis.</i>              |
| 37. <i>sopdūn.</i>             | 73. <i>tōnsūm.</i>              |
| 38. <i>sopgyāt.</i>            | 74. <i>tōnz̥bzhī.</i>           |
| 39. <i>sorgū.</i>              | 75. <i>tōngā.</i>               |
| 40. <i>zh̥ip'cū.</i>           | 76. <i>tōnrūk'.</i>             |
| 41. <i>zh̥äqshik'.</i>         | 77. <i>tōbdūn.</i>              |
| 42. <i>zh̥ägnis, zh̥äqnis.</i> | 78. <i>tōnrgyāt.</i>            |
| 43. <i>zh̥äqsūm.</i>           | 79. <i>tōnrgū.</i>              |
| 44. <i>zh̥äzh̥bzhī.</i>        | 80. <i>rgyacū.</i>              |
| 45. <i>zh̥āñā.</i>             | 81. <i>kyäqshik'.</i>           |
| 46. <i>zh̥ārūk'.</i>           | 82. <i>kyägnis, kyäqnis.</i>    |
| 47. <i>zh̥ābdūn.</i>           | 83. <i>kyäqsūm.</i>             |
| 48. <i>zh̥ābgyāt.</i>          | 84. <i>kyäzbzhī, kyäqzbzhī.</i> |
| 49. <i>zh̥ārgū.</i>            | 85. <i>kyagā.</i>               |
| 50. <i>g̊äpcū.</i>             | 86. <i>kyarūk'.</i>             |
| 51. <i>g̊aocik'.</i>           | 87. <i>kyābdūn.</i>             |
| 52. <i>g̊anis.</i>             | 88. <i>kyābgyāt.</i>            |
| 53. <i>g̊asūm.</i>             | 89. <i>kyārgū.</i>              |
| 54. <i>g̊äzh̥bzhī.</i>         | 90. <i>rbūkcū.</i>              |
| 55. <i>g̊añā.</i>              | 91. <i>koqshik'.</i>            |
| 56. <i>garūk'.</i>             | 92. <i>kognis, koqnis.</i>      |
| 57. <i>g̊ābdūn.</i>            | 93. <i>koqsūm,</i>              |
| 58. <i>g̊āb'gyāt.</i>          | 94. <i>koz̥bzhī, koqzbzhī.</i>  |
| 59. <i>g̊ārgū.</i>             | 95. <i>kobgā.</i>               |
| 60. <i>t̥ūkcū.</i>             | 96. <i>korūk'.</i>              |
| 61. <i>rāqshik'.</i>           | 97. <i>kōbdūn.</i>              |
| 62. <i>rāgnis, rāqnis.</i>     | 98. <i>kōbgyāt.</i>             |
| 63. <i>rāqsūm.</i>             | 99. <i>kōrgū.</i>               |
| 64. <i>rāzh̥bzhī.</i>          | 100. <i>rgyā.</i>               |

103. <i>rgyā sām.</i>	700. <i>rdānrgyā.</i>
106. <i>rgyā trāk.</i>	800. <i>rgyātrgyā.</i>
154. <i>rgyā gāzhbzhi.</i>	900. <i>rgūprgyā.</i>
200. <i>nip'gyā, nyip'gyā.</i>	1000. <i>ston.</i>
300. <i>sāmgyā.</i>	1368. <i>ston-sāmgyā-</i>
400. <i>zhip'gyā.</i>	<i>rābggyāt.</i>
500. <i>gāp'gyā.</i>	6541. <i>stontrūk-gāp'gyā-</i>
600. <i>trūkrgyā.</i>	<i>zhāqshik.</i>

Half is *phē* or *phēnān*. *phēnān* subtracts half from a number, thus: *phēnān zbzhī*, three and a half; *phēnān rdān*, six and a half.

Numbers follow the word qualified.

## ADVERBS

## Place

here, <i>dīr, diltēk, dīka, dyūē,</i>	nowhere, <i>gārān</i> , with negative.
<i>dyūa.</i>	
there, <i>er, ēltēk, ēka.</i>	inside, <i>nānnuk.</i>
where, <i>gār, gāltēk, gēika.</i>	far, <i>thagrin.</i>

## Time

now, <i>dārē.</i>	on fourth day, <i>zhāq zbzhī.</i>
then, <i>dēi wāgzlu.</i>	yesterday, <i>gondē.</i>
when, <i>nām.</i>	day before yesterday, <i>khārt-</i>
never, <i>māna</i> , with negative.	<i>sām zhāq.</i>
to-day, <i>dīrān.</i>	day before that, <i>dānma</i>
to-morrow, <i>āskē.</i>	<i>zhāq.</i>
day after to-morrow, <i>nāns.</i>	

## Others

thus, <i>dyātsuga.</i>	yes, <i>ōna</i> , or repetition of verb.
in that way, <i>etsuga.</i>	
how, <i>gātsuga.</i>	not, <i>ma</i> , or repetition of verb with negative.
much, <i>mānmo.</i>	
why, <i>cā.</i>	

In the word *gāltēk* the *a* is as *u* in but, but prolonged.

## PREPOSITIONS

(The case governed is shown in brackets; gen. = genitive, nom. = nominative.)

from, <i>kāna</i> (gen.), <i>na</i> .	beside, <i>shītea</i> , <i>shītēa</i> , <i>shanla</i> ,
in, <i>-āñ</i> (gen.), <i>-nūk</i> , <i>-anūk</i>	<i>chanla</i> , <i>dēr</i> (all gen.).
(gen.).	with (along with), <i>na nyambo</i>
before, <i>snā</i> (gen.).	or <i>nāñ nyambo</i> (nom.);
behind, <i>rgyabna</i> (gen.).	(of instrument), <i>nāñ</i>
upon, <i>kā</i> (gen.).	(nom.).
under, <i>yogu</i> (gen.).	for sake of, because of, <i>phia</i> ,
	<i>pharēs</i> (gen.).

## CONJUNCTIONS

*yāñ*, and.

*wāsāñ*, than.

SENTENCES

1. *Khīrī mīn cī in ?* Thy name what is ?
2. *Dī stēi nāsō tsāmpa in ?* This horse's age how much is ?
3. *Dī kāna Khūcūl tsāmtsik thāgrīns in ?* Here from Kashmir how-much far is ?
4. *Khīrī ātī khānmā phrū tsām yūt ?* Thy father's house (in) sons how many are ?
5. *Dirīn nā na thāgrīns na dūlē yōns.* To-day I very far from walking came.
6. *Nū ātī tshāntsēi būtsūās khoi āchē (nōmo) na nyambo bāqston bās.* My father little's (i.e. uncle's) son his big-sister (little-sister) with marriage made.
7. *Kārpo stēi zgāo nānnuk yūt.* White horse's saddle inside is.
8. *Stēi kā zgā toñ.* Horse upon saddle put (give).
9. *Nās khoi phrū mānmo rdūns.* I his boy much beat.
10. *Eus rī goe kā nōr būlān tshoēn yūt.* He hill's top upon goats bulls grazing is.
11. *Eu stēi kā lāqstshūksi yogu dūksē yūt.* He horse upon tree beneath seated (having sat) is.
12. *Khoi phonō khoi āchē wāsān chopo in.* His brother his big-sister than big is.
13. *Dī rīnpo shūmāl phēnān sām in.* That's price rupees half three (two and a half) is.
14. *Nū ātī e tshāntsēi nānpēñ dūgēt.* My father that shall house in sits (lives).
15. *Dī shūmālpo khoa toñ.* This rupee him give.
16. *Dī shūmālān khoi kāna lān.* These rupees him from take.
17. *Khoa mānmo rdūn yañ thakpa nāñ cīn.* Him much beat and rope with tie.
18. *Dī chūdonpēñ na shū phīn.* This well-in from water draw (out of this well).



*kāna khūri ltoa wān skānūk, yān susān*  
 from his belly also he-will-fill, and anyonesoever  
*khoa tañma mētpa. nām khoa hōsh*  
 him-to giving not-was. when him-to sense  
*yōsēna (yōnsēna) zērūā ryākhs (ryāqs) "nāi ātī*  
 having-come to-say began "my father's  
*khānmā tsāmtsik yoqpō cigis ltoa skānsē*  
 house how-many servants one belly having-filled  
*ākī zēt, nā dīanūk ltoākse shīt,*  
 bread eat, I herein having-hungered am-dying,  
*nā lanse nārī ātī shītea chok, yān khoa*  
 I having-risen my father near will-go, and him-to  
*zērūkh (zērūk) nās Khādā na yārī nyēspa bās,*  
 will-say I God and your sin did,  
*nā snei (snā) tsogspo ma lās yārī bātshā*  
 I in-future equal not remained your son  
*zērūk, yārīs nā kankōl cigā zhōk."* *khō*  
 they-will-say, you me labourer one keep." he  
*lanseāna khūri ātī shītea soñ, khō thāgrīnsla*  
 having-risen his father near went, he far  
*yōtpin dē kāna khoi ātās thoñ yān bāñ khērēna*  
 was that from his father saw and having-run  
*khonāñ skēnzūks khyōns. phrus zēs "nās Khādā*  
 his neck-embrace brought. son said "I God  
*na yārī nyēspa bās, nā snei tsogspo ma*  
 and your sin did, I in-future equal not  
*lās yārī bātshā zērūk."* *ātās zēs*  
 remained your son they will-say." father said  
*"Uyāgmoyena Uyāgmo gūncēk khyōnse khoa*  
 "good-from good garment having-brought him-to  
*skon yāñ khoa kāpshe gāñ skon, yāñ*  
 put-on, and him-to shoes also put-on, and  
*lāqpāūla sūrdūps shik toñ, hālcān Uāñ phrūk*  
 hand-to ring one give fat bull son

*khyoñse*    *sot*, *nās*    *zok*    *yāñ*    *thādūk*,  
 having-brought kill, we shall-eat and shall-rejoice,  
*cī* *phārēs* *niñ* *dī* *phrū* *shīsētpin* *yāñ* *son*,  
 what for my this boy was-dead and lived  
*storbin* *dārē*    *thop*."  
 was-lost now was-obtained."

*khoi*    *chō*    *phonō*    *zhīnsāñ*    *yotpin*    *khāñmī*  
 his big brother field-in was, house  
*shītea*    *llēwāna*    *llā*    *tañmī*    *skāt*    *cik*  
 near having-arrived song giving-of noise one  
*tshūr*,    *yogpo*    *cik*    *ciga*    "yōñ"    *zēre*  
 heard, servant one one "come" saying

*khyoñse*    *tris*    *cī*    *soñ*    *khos*  
 having-brought asked what went (happened) he  
*zēs*    "khīrī"    *tshāntse*    *phonō*    *yōs*    *yāñ*    *khīrī*  
 said "thy little brother came and thy  
*ātās*    *hālādñ*    *llāñ*    *phrūik*    *sās*,    *dī*    *phāa*    *khos*  
 father fat bull son-a killed, this for he  
*llāñto*    *phrūik*    *sās*    *phrūla*    *rgyala*    *bāse*  
 calf son-a killed son-to well having-made  
*lltās*."    *kho*    *khā*    *yōñs*    *yāñ*    *nānuk*    *chēsñī*    *ma*  
 saw." he anger came and inside wish not  
*yōs*.    *ātās*    *zgoa*    *sōse*    *khōa*    *lltsābā*  
 came. father outside having-gone him to-explain  
*ryākhs*,    *khos*    *zēs*    "lltos"    *nās*    *lō*    *disok*    *cik*  
 began, he said "see I years such some  
*yārī*    *khīdmāt*    *bās*,    *yārēs*    *nā*    *mānu*    *rābāq*  
 your service made, you me ever she-goat  
*cigi*    *ruig*    *ma*    *tañs*    *tā*    *nās*    *nārī*    *rgakhāññ*  
 one-of young-one not gave that I my love-ers  
*na nyambo*    *thatēñ*    *dūktūk*;    *khīrī*    *dī*    *phrū*  
 with being-glad may-sit; thy this son  
*yōñ*    *mana*,    *dyūs*    *khīrī*    *yotpi*    *norzāññ*  
 came when, he (who) thy being properties



*rōqshkyēlūnla* (*lolimōūnla*)      *tañse*      *spus*      *yērēs*  
                  harlots-to                    having-given      wasted      you  
*khoi*      *phia*      *hālcān*      *llān*      *phrūik*      *sās.*      *āās*  
                  his      for      fat      bull      son-a      killed."      father  
*zēs*      " *būtshā*      *khērān*      *na*      *malpa* (or *bārābār*)      *nā*  
                  said      "son      thou      then      always      me  
*nān nyambo*      *yūt.*      *cī*      *nīnī*      *yotna*      *dō*      *khārī*      *in,*  
                  with      art. what mine      is      that thine is,  
*āmmau*      *thātpau*      *rgyēla*      *inmapā,*      *cī*      *phārēs*      *khārī*  
                  but      rejoicing      good      was, what for thy  
*dī*      *phonō*      *shīpin*      *dārē*      *yañ*      *son,*      *storbinmapa*  
                  this brother had-died now also lived, lost-was  
*yāñ*      *thop.*"  
                  also      was-obtained."

*Notes.*—*zhāq khāciga*, in a few days, *khācik* follows its noun. *khaciga* is dative. *yulceān*, *ce* for *cī* contracted from *cik*, one; here indefinite article. *yulpeān* from *yulpo*, country, and *-ān*, in. Note cerebral *ç* in *chō*, very. *dūkhān* for *dūkkhān*, sitter, dweller. *tshūā tañse*, sent to graze; purpose may be expressed by *phia* or *pharēs*, for the sake of, with gerundive infinitive. *skānūik*, future, for "that he should fill". *susān*, *-an* indicates -ever. *yārī bītshā zērūik*, that people should call me your son. *thāgrīnsla*, far; note use of *lā*. *llyāgmoyena llyāgmo*, good from good, the best. *thop*, was obtained, Hindi *mīlā*. *skāt*, voice, noise, language. *rgyala bāse*, good having made; *bāse* practically means "considering"; cf. Pānjābī, *mārā kārke chādā*, bad having made (i.e. considering or believing it bad) he left it. *thātēn dūktūik*, shall, i.e. may, keep on rejoicing.

## VOCABULARY

- a, an, *cik'*; -*ik'*; see "one".  
 able, be, *khyūtās* w. ger. inf.  
 about, *phā*, *phārēs*, both w. gen.; see "for".  
 account, *hīsāp'* (Urdu *hīsāb*).  
 advisable, be, *rgoshās* w. ger. inf.  
 affair, matter, *tām*, *spēra*.  
 after, prep. *rgyaba* w. gen., adv. *rgyap'na*; after that, then, *dē kāna*.  
 again, *yāñ*.  
 age, *nasō*.  
 agree, *nyancās*.  
 air, *Uñāpō*.  
 all, *sāq*, *tshañma*.  
 allow, give leave, *rokhsāt tañcās* (Urdu *rūkhāt*); allow to, *cūkās* w. root of verb.  
 almond, *badām* (Urdu *bādām*).  
 alone, *cik' cik'* (one one).  
 also, *wāñ*.  
 always, *malpa*, *bārābār* (Urdu).  
 ancient, *shnyinma*.  
 and, *yāñ*, *na*.  
 anger, *khā*, *khā*.  
 angry, to be, *khā yoncās* (anger to come).  
 ankle, (*kañ*)*tshiks*.  
 annoy, *zgrāncās*.  
 answer, n., *javāb* (Urdu *jāvāb*); v., *javāb tañcās*.  
 ant, *khārkhātā*.  
 anyhow, *gātsuga*.  
 anyone, *sū*, *sū cik'*; anyone whosoever, *susāñ*.  
 appear, *thoncās*.  
 apple, *kūshū*.  
 apricot, *cābī*.  
 arise, *lañshās*.  
 arm, n., *phyāppa*.  
 around, *khorpō* w. gen.  
 arrive, *llepās*.  
 ascend, *zyāqcās*.  
 ask, *trīcās*; ask for, *shitsōcās*.  
 ass, *boñbū* (male or female); male, *boñpho*; female, *boñmo*.  
 assist, *mādād bacās* w. dat. (Urdu *mādād*).  
 attempt, v., *shtamcās*.  
 await, *clāñ bacās*.  
 awaken, trans. and intrans., *tsātcās*.  
 back, n., *shāl* (the *l* in this word is very liquid or dental).  
 bad, *tsogpō*.  
 bag (cloth), *zgiwū*; (leather, big), *kyēlba*; (do., small), *kyēlbū*.  
 baggage, *cālāq*.  
 balances, *ṭakari* (? Panj. *trākri*).  
 bald, *phāṭā*.  
 ball (wooden for polo), *polō*.  
 bank (of river, etc.), *zār*.  
 bark (of tree), *shām brākhs*.  
 bark, v., *zūkās*.  
 barley, *nās*.  
 basket, *tsēpo*.  
 bat (animal), *tshāñbī*.  
 be, *yocās*, *incās*.  
 beak, *khāmcū*.

- beam of wood (large), *mārdūn*; (small), *phyēms*.  
 bear, n., *drēnmau* (au, as English "awe").  
 beard, *smānūrā*.  
 beat, *rdāncās*.  
 beautiful, *rdēmo*; see "good".  
 become, *chācās*, *chēcās* (i.e. go).  
 bed, *carpa* (Urdu *cārpāi*).  
 bee, *toñzē*.  
 before, *snā*, *snānla*, w. gen., adv., do.  
 beg, *ltsāncās*.  
 begin, *ryāqshās*.  
 behind, *rgyaba* w. gen.  
 behold, *llacās*.  
 bully, *llodā*.  
 below, *yog* w. gen. (or *yoga*), adv. *yoqtāk*.  
 beside, *shīlea*, *shānla*, *dēr*.  
 big, *chopo*, *chō* or *cho*, *rgyālpo*.  
 bind, *cīncās*.  
 birch, *stāqpa*; birch bark, *kroa*.  
 bite, *cācās*.  
 bitter, *khāptē*.  
 black, *nāqpo*.  
 blind, *zhārbā*.  
 blood, *khraq*.  
 blue, *snānpō*; sky-blue, *nām-dog*.  
 body, *rgō*.  
 boil (cook), *skolcās*.  
 bone, *rāspā*.  
 book, *shōqbā*, *shōgbā*.  
 boot, *kāpshā*.  
 born, be, *skyēcas*, *ldāncās*.  
 bowl, metal, *mār(h)*; wooden, earthen, *photō*.  
 boy, *phrū*, *būtshā* (latter especially son).  
 branch, *yāldāq*.  
 bread, *taikī*, *tāki* (ai in *taikī*, like a in "man"—Aryan word).  
 break, *cāqcās*; see "cut".  
 breast, *brān*; woman's, *pipī(h)*.  
 bridge, *zāmbā*; rope do., *llcākkzām*.  
 bridle (rein), *strāp*.  
 bring, *khyōncās*.  
 brother, *phonō*.  
 buffalo, *mahē bālān* (*mahē*—Aryan word).  
 bug, *cārī*.  
 build, *shitsicās*.  
 bull, *llān*, *bālān* (*bālān* is also cow).  
 bullet, *rīnqī*.  
 burn, trans., *tīkcās*; intrans., *dūkskācās*.  
 butter, *mār(h)*; butter-milk, *dārba*.  
 buy, *nyōcās*, *ñnyōcās*, *ñnyūcās*.  
 calf (animal), *llāntō*.  
 calf of leg, *zgima*.  
 call, *yōñ zērcās*, i.e. say "come".  
 camel, *shāābōn*.  
 carpenter, *shīnkhān*.  
 carpet, *sātrānj* (Urdu *shātrānjī*).  
 cast, v., *phañcās*.  
 cat, *bilā* (male or female—an Aryan word).  
 catch, *zāncās*.  
 causative, to make verbs causative *cākcās* is used with the root; see "permit".

- cause, v. trans., *cūkčäs* w. root of other verb.
- cave, *bāhō*.
- chain, n., *scāqthār*.
- chamber, *nāñ*.
- change, *spocäs*.
- cheat, *dūkha tañcäs* (Hindi *dhōkhā*).
- cheek, *rdoñ* (face).
- chemise (shirt), *kürtāñi* (Hindi *kürtā*).
- chenar-tree, *shinrgyāl*.
- chicken, *bia phrā*.
- child, *phrā*.
- chin, *kūksko*.
- clean, adj., *kārpo* (i.e. white), *sāfa, sānsāñ* (Urdu *ṣāf, ṣāfā*); v. trans., same with *bacäs*, make.
- clock, *bāzha* (Hindi *bāje*); look at one's watch, *nimā lltacäs*; i.e. see day.
- cloth, *rās*; see "garment".
- clothe oneself, *goncäs*; clothe someone else, *skoncäs*.
- cloud, *sprin*; v., cloud over, *nām khōrcäs*.
- cock, *biā, biaphō*.
- cold, be, *khyāqshas, khyēqshas*; n., *grainmo*.
- collar, *gonrtsā*.
- collect, *zāmcäs, jāma bacäs* (Urdu *jāma*).
- come, *yoñcäs*.
- command, *hākm tañcäs* (Urdu *hākm*).
- compassion, *īnsāp* (Urdu *īnsāf*).
- complain, *ārzi tañcäs* (Urdu *ārzi*).
- conceal, *zdokcäs*.
- conclude (finish), *tshār cūkčäs*; be concluded, *tshārcäs*.
- conquer, *rgyālčäs*.
- content, *norō*; see "good".
- cook, v. (in water), *skolcäs*; bake bread, *shcocäs*.
- corn (wheat), *krōh*.
- correct, adj., *thik* (Hindi *thik*); v. trans., *thik bacäs, thig bacäs*.
- cost, *rñ*.
- cough, n., *khokhs*; v., *khokhshäs*.
- country, *yul, yulpo*; see "village".
- cow, *bā*.
- cry, v., *nūcäs*.
- cup, *karē*.
- cut (cloth), *cātcäs*; (hair), *brācäs*; other things, *cācäs*; see "break".
- damage, n., *noipa*.
- dance, *stsēcäs*.
- dark (light failing), *thūp*; become dark, *thūp chēcäs*.
- day, *nimā, zhāq*; see "to-day", "to-morrow", "yesterday".
- deaf, *gūt*.
- dear (loved), *scēs pa*; (not cheap), *nintsē*.
- deceive, *dūkha tañcäs* (Hindi *dhōkhā*).
- deep, *khāmbā*.
- descend, *bāpshäs*.
- descent, *thārbāps*.
- desert, leave, *phāte tañcäs*.
- desire, *rgoshäs*; see "necessary".

destroy, *shik'cäs*, *phäna bacäs*  
(Urdu *fānā*).

devil, *drē(h)*.

dew, *zilpa*.

die, *shicäs*.

dirt, *trina*.

dirty, *näqpo*, *trimacän*, *stsöqpo*.

dispute, *tän*; v., *tän tancäs*.

divide, *zqocäs*.

do, *bacäs*.

dog, *khi*; female do., *khimö*.

door, *zgö*.

down, *yog*, *yogtük*, *thär*,  
*thärük*.

draw, pull, *thencäs*; draw  
water, *phincäs*, *phicäs*.

dream, n., *niläm*; v., *niläm*  
*lläcäs*.

drink, *thäncäs*.

drop of water, *canthi*.

drug, *smän*.

dry, adj., *skambo*; become dry,  
*skamshäs*.

dumb, *shkändik*.

dust, *sa säp*; dust in air,  
*tshäma*.

duty, use *rgoshäs*, be necessary,  
advisable, or word for "good".

ear (part of body), *shnā*; (of  
corn), *snima*.

early, *mötük*.

earth, *sā*; land, *zhin*; see  
"field".

east, *shärsa*.

easy, *yanimo*.

eat, *zacäs*.

egg, *thül*.

eight, *rgyät*.

eighteen, *cüggyät*.

eighty, *rgyacü*; eighty-one,  
*kyäqshik*; eighty-two, *kyäq-  
nyis*, *kyäqnyis*; eighty-three,  
*kyäqsüm*; eighty-four, *kyäq-  
zbzhi*, *kyäzbzhi*; eighty-five,  
*kyagü*; eighty-six, *kyarük*;  
eighty - seven, *kyäbdän*;  
eighty - eight, *kyäbgyät*;  
eighty-nine, *kyärgü*.

elbow, *krimokhs*.

elephant, *llänphoce*.

eleven, *cäkschik*.

embrace, n., *skänzhüks*; v.,  
*shänzhüks khyöncäs*.

equal, *däqda*; equal to, i.e.  
of sufficient merit for,  
*tsogspo*.

error, *qälät* (Urdu).

everyone, *su säq*; see "all";  
everything, *cisäq*; every-  
where, *ga mältsha*.

expel, *phicäs*, *phincäs*.

explain, *llsäpcäs*.

extinguished, be (fire), *mē(h)*,  
*shicäs*.

eye, *mik*, *mik(h)*; eyelid,  
*mikshpähks*; eyelash, *mik-  
shäq*; eyebrow, *smänma*;  
eyeball, *rgyälmo*.

face, *räon*.

fade, *skamshäs*; see "dry".

fall, v., *hyaña chēcäs*, *zgrie*  
*chēcäs*.

false, *rzon*, *rzon jan* (man).

family, *zänzos*.

famine, *zänrkön*.

far, *thägrins*.

fast, n., *rozā* (Urdu); v., *rozā*  
*dükcäs* (i.e. sit).

fast, adj., *khāsār*, also *bāncān*

(runner).

fat, *hālcān*.

father, *āta*.

fear, v., *zhikshās*.

fever, *lūtpa*, *chāccū*.

few, *khācīk*'.

field, *zhīn*.

fifteen, *cogā*.

fifty, *gapcū*; fifty-one, *gacik*';

fifty-two, *ganyis*, *ganis*;

fifty-three, *gasūm*; fifty-

four, *gāzhbzhi*; fifty-five,

*ganā*; fifty-six, *garūk*';

fifty-seven, *gābdūn*; fifty-

eight, *gāb' gyāt*; fifty-nine,

*gārgū*.

fight, n., *ṭaṇ*; v., *ṭaṇ taṇcās*.

fill, *skāncās*.

finger, *zū(h)*.

fire, *mā(h)*; fireplace (Hindi

*cūlhā*), *thāp*; v. (a gun),

*tuāq taṇcās*.

fish, *ṇnyā(h)*.

fist, *mālṭāp*.

five, *gā*.

flea, *kishīk*'.

flour, *bāqphē*.

flow (water), *dūlēn dākās*,

*dūlcās*.

flower, *mēndūq*.

fly, n., *pīshu*; v., *phārcās*.

foot, *kaṇma*.

for, for sake of, because of,

*phā*, *phārēs*, w. gen.

forehead, *sprālbā*.

forget, *rjētcās*.

forgive, *māphi bacās* (Urdu

*mā'āfi*).

forgiveness, *māphi*.

forty, *zhīp'cū*; forty - one,

*zhāqshīk*'; forty-two, *zhāq-*

*nis*, *zhāgnis*; forty-three,

*zhāqsūm*; forty-four, *zhā-*

*zhbzhi*; forty-five, *zhānā*;

forty-six, *zhārūk*'; forty-

seven, *zhābdūn*; forty-eight,

*zhābgyāt*; forty - nine,

*zhārgū*.

four, *zbzhi*.

fourteen, *cāzbzhi*.

Friday, *shūkār*, *jāma* (Panj.

*shūkkār*, Urdu *jām'a*).

friend, *rgākhān* (from *rgā*,

love).

frog, *zbālpa*.

from, *kāna*, *na*.

fruit, *phālu*.

full, *skānse*; see "fill".

garden, *bāq*.

garment, *gūncā*, *gūncēk*'.

gather, *zāmcās*, *jāma bacās*

(Urdu *jāmā'*).

ghi, *zhūt mār(h)*.

gift, *inām* (Urdu *in'ām*).

girl, *bomō*.

give, *taṇcās*.

glass, *shisha* (Urdu); see

"mirror".

go, *chācās*, *chēcās*; past, *soṇ*;

also *dūlcās*, *drūlcās*.

goat, *rāskeyēs*, *nor*; female do.,

*rābūq*.

God, *Khūdā*, *Ālla* (when in-

flected form required *Khūdā*

is used, not *Ālla*).

gold, *sēr*.

good, *rgyalba*, *llyaqmo* (*llyaqmo*,

- llyagmo*, *noro*, *rgëla*, *rgela*, *rgyala*.  
 grandfather (either side), *apo*.  
 grandmother (either side), *api*.  
 grandson (either side), *tshō*.  
 grape, *rgün*.  
 grass, *shlsoa*.  
 graze, trans. and intrans., *tshocäs*.  
 great, *chō*, *chopo*, *chūpo* (c sometimes cerebral).  
 green, *snānpō*.  
 grind (corn, etc.), *thāqcäs*.  
 ground, n., *sā*, *zāmīn* (Urdu).  
 gun, *tuāq*.  
 hair, *ryël*.  
 hairy, *ryëlcän*.  
 half, *phēnān*, *phēt*.  
 hand, *lāqpa*.  
 harlot, *lolimo*, *roqshkyël*.  
 he, *khō*.  
 health, in good, *rgyala*; see "good".  
 hear, *tshūrcäs*, *nyāncäs*.  
 heart, *snīn*.  
 heat, n., *tshāt*; v., *strocäs*.  
 heavy, *scīņte*.  
 heel, *shīnma*.  
 hen, *biā*, *biāmo*.  
 her (gen.), *khoi*; (acc.), *khō*, *khoa*.  
 here, *dīr*, *diltēk*, *dyūe*, *dyūa*, *dīka*.  
 hill, *rī*.  
 him, *khō*, *khoa*.  
 hinder, *skūlcäs*.  
 his, *khoi*.  
 hit, *rāñcäs*.  
 horse, *stā*.  
 hot, *tshāntē*.  
 house, *khyānma*.  
 how, *gātsuga*; how much, many, *tsāmtsik*, *tsāmpa*, *tsām*.  
 hungry, be, *lltokcäs*.  
 hunt, *llīns bacäs*; thing hunted, *llīns*.  
 huqqa, *cilīm* (Urdu *cilām*).  
 I, *nā*.  
 ibex, etc., skin, *sha(h)*.  
 in, prepositional suffix, *-ān*, *-ā*, *-nūk*.  
 inhabitant, *dūkhān*, *dūkkhān* (sitter).  
 inside, adv., *nāñnos*, *nanños* *lltik*.  
 join, *zbrāqcäs*, *thātēcäs*.  
 jump, v., *choñghas*, *choñspan* *cācäs*.  
 keep, *zhākcäs*.  
 kernel, *shīstū*.  
 key, *kulik*.  
 kill, *sātēcäs*.  
 knee, *puksmo*; kneecap, *mēlon*.  
 kneel, *pūgzgāña dūkcäs*.  
 knife, *grī*.  
 know how to, *nyāncäs* w. ger. inf.  
 knuckle, *tsiks*.  
 labourer, *kāñkōl*.  
 ladder, *kāska*.  
 lamp, *sār*.  
 land, *zhīn*.  
 laugh, v., *rgotēcäs*.  
 lazy, *dorde mētkhān*.  
 leaf *loma(h)*.  
 leg (between hip and knee), *shūsna*; see "calf", "shin".

lift, *khārcās*, *thyacās*.

light, n., *ōt*; adj. (not dark),  
*yaīmo*.

lightning, *lōq*.

lip, *khālpāq*; upper lip, *goīma*  
*khālpāq*; lower lip, *yogma*  
*khālpāq*.

little, a little, *nīnintse*, *rzashik'*,  
*rzāspās*; see "small".

live (dwell), *dālcās*; (be alive),  
*soncās*.

living, *sonte*.

long, adj., *riīmo*.

look, *lthācās*, *thōncās*.

lose, *skēlcās*; be lost, *storcās*.

lota (brass vessel), *kārī*.

louse, *shik'*.

love, n., *rgā*; v., *rgalūks*  
*bacās*.

lower, *yogma*, *yogma*.

lukewarm, *drūnmo*.

mad, *drēbyēr*.

make, *bacās*.

man, *mī*.

manure, *lūt*.

many, see "much"; how many,  
see "how".

marriage, *bāqston*.

matter, affair, *spēra*, *spērēk'*,  
*tām*.

me, *nā*.

micturate, *lōcīn taīcās*, *phista*  
*taīcās*; see "outside".

middle (in the), w. gen. (i.e.  
between), *bār*, *shkil*; adj.,  
*bārpa*, *shkilpa* (i.e. middle  
one).

milk, *ūrjēn*.

mirror, *āina* (Urdu *āina*).

Monday, *tsāndrāl* (Aryan  
word).

monkey, *spērī*; female do.,  
*spērmo*.

moon, *lzaimo*.

morning, *mōtūk*, *sāmo*.

mother, *āma*.

mourn *mūcās*, *mālām bacās*  
(latter especially applied to  
mourning during Muhar-  
ram).

moustache, *sāmdāl*.

mouth, *khālpāq* (also lip).

much, *maīmo*; how much, see  
"how".

mud, *ldōq*; for plastering,  
*qālāq*.

mulberry, *osē(h)*.

my, *nīī*.

nail (of finger or toe), *sīnmo*;  
(of metal), *zēr*.

name, n., *miī*.

navel, *lūīa*.

near, *nīmo*.

necessary, be, *rgoshās*.

needle, *khāp*.

neigh, *boshās* (w. *shīā*, *stā*, as  
nom.).

never, *mana* w. neg.

nine, *rgū*.

nineteen, *cūrūgū*.

ninety, *rbūkcū*; ninety-one,  
*koqshik'*; ninety-two, *koqnis*,  
*kognis*; ninety-three, *koq-*  
*sīm*; ninety-four, *koqzbzhī*,  
*kozbzhī*; ninety-five, *kōbga*;  
ninety-six, *korūk'*; ninety-  
seven, *kōbdān*; ninety-eight,  
*kōbgyāi*; ninety-nine, *kōrgū*.



- nipple, *pipī(h)*.  
 no, not, *ma*, *mā*, w. neg. of verb; is or are not, *mēt*, *min*.  
 noise, *skāt'* (voice).  
 nose, *snāmtshül*.  
 now, *däre*.  
 nowhere, *gārān* w. neg.  
 obtained, be, *thopcäs*.  
 old, *apo*, *rgäskhän*, *chi mī*.  
 on, prep., *kā*.  
 one, *cil'*.  
 ordinary, *chon*.  
 our; thine and ours, *nātī*; ours, not thine, *nācī*.  
 outside, adv., *zgō*, *phista*.  
 pain, n., *zërmo*.  
 pair, *zün*.  
 palm of hand, *liphāt*.  
 pause, *thēm bacäs*, *gyër bacäs*.  
 pay, n., *lla(h)*, *täläb* (Urdu).  
 pear, *nyoŋ*.  
 pen, *qälām* (Urdu).  
 pepper (red), *nyërma*; (black), *riľbū*.  
 permit, *cäkcäs*, with root of other verb.  
 perspiration, *shmül*, *tshätpa*.  
 pice, *pñē(h)*.  
 place, n., *mältsha*; v., *zhäqcäs*.  
 plant, v. trans. (of trees), *tsükcäs*.  
 plaster (with mud), *qäläq bacäs*.  
 plough, n. (parts), *shöl*, *shöl da*; v., *zhin shmücäs*, *shmös bacäs*.  
 poplar, *zbyërpa*.  
 pray, *phyäq bacäs*.  
 prayer, *phyäq*.  
 press, v. trans., *nāncäs*.  
 price, *rīn*, *rīnpo*.  
 property, *nörzän*, *nörzänpo*.  
 pull, *thēncäs*.  
 push, *phulcäs*.  
 put on (clothes), to oneself, *goncäs*; to someone else, *skoncäs*.  
 quickly, *lägor*.  
 rain, *chärpa*; v., *chärpa yoncäs*.  
 ram, *phuläqs*.  
 raw, *na tshöskhän* (not well cooked or unripe).  
 read, *silcäs*.  
 red, *märpo*.  
 rejoice, *thätcäs*.  
 rejoicing, *thätpañ*.  
 relate, *go cükcäs*.  
 remain (metaphorical, be considered), *lūshäs*.  
 rice, *bräs*.  
 ride, *zhöncäs*; cause to ride, *skyoncäs*, *zhön cükcäs*.  
 rind, *spis*.  
 ring, n., *sürdüps*.  
 ripe, *tshöskhän*.  
 river, *rgyamtso*.  
 rope, *thakpa*.  
 rub, *skucäs*.  
 run, *bañ tañcäs*, *bañ khircäs*; run away, *shorcäs*.  
 rupee, *shmül*, *kirmo*, *däbäl*.  
 saddle, *zgā*.  
 salt, *tshā*.  
 sand, *byēma*.  
 Saturday, *shinshēr* (Aryan word).  
 say, *zërcäs*.

scratch, v., *brāpcaś*.

see, *llacās*, *thoñcas*.

seed, *son*.

self (myself, himself, etc.), *rāñ*.

send, *kālcās*.

sense, *hōsh* (Urdu).

servant, *yogpo*, *naukār* (Urdu).

serve, *khādmāt bacās*.

service, *khādmāt* (Urdu).

seven, *ṛāñ*.

seventeen, *cābdāñ*.

seventy, *ṛāñcu*; seventy-one,

*tōncik'*; seventy-two, *tōñ-*

*nyis*; seventy-three, *tōñsūm*;

seventy - four, *tōñzbzhī*,

*tōzbzhī*; seventy-five, *tōngā*;

seventy-six, *tōñrūk'*; seventy-

seven, *tōbdāñ*; seventy-eight,

*tōñrgyāt*; seventy - nine,

*tōñrgā*.

sew, *tsēmcaś*.

she, *khā*.

sheep, *lūk(h)*, *lūāq(h)*.

sheet, *tsādūr* (Urdu *cādūr*).

shin, *shkūñ*.

shop, *hāṭṭi* (Panj. *hāṭṭi*); shop-

man, *hāṭṭipa*.

show, *stāñcaś*.

shut, *cāñcaś*; see "permit".

silver, *shmul*.

sin, *nyēspa*.

sing, *llā tañcaś*; singing, *llā*.

sir (in address), *hāsa*, *zhā*.

sister (older than person

spoken of), *āche*; (younger

than do.), *momō*.

sit, *dūñcaś*.

six, *trūk'*.

sixteen, *cārūk'*.

sixty, *tūkū*; sixty-one, *rāq-*

*shik'*; sixty-two, *rāqnyis*,

*rāqnyis*; sixty-three, *rāqsūm*;

sixty-four, *rāzhbzhī*; sixty-

five, *rāñā*; sixty-six, *rārūk'*;

sixty-seven, *rābdāñ*; sixty-

eight, *rābgyāt*; sixty-nine,

*rārgā*.

sky, *nām*.

sleep, v., *nyēlcās*, *nyit loqāś*.

slip, *khāṭṭi*, *qyēpcaś*.

slowly, *kūlā*.

small, *ñintse*, *tshāntse*.

smell, n., *trih*; v. intrans., *trih*

*yōñcaś*; v. trans., *snāmcaś*.

snake, *zbrāl*.

soap, *sābāñ* (Urdu *sābāñ*).

sole of foot, *somāś*.

some, a little, *zāshik'*; several,

*khācīk'*; a good many, say

twenty to fifty, *bāqīk'*;

something, *cīthoñ*; nothing,

*cañ ma*.

son, *bātshā*, *phrū*.

sour, *skyurmo*, *skyurmō*.

sow, n., *phāq*.

sow, v., *tāpcaś*; see "plant".

speak, *zērcās*.

spring, n., *chumix'* (water-eye).

stand, *lāñshās*, *lāshās*.

star, *skārma*.

steal, *skūcās*.

step, *gomba*.

stick, n., *bērkhā*.

stomach, *llōdā*.

stone, *ṛdā*; fruit stone (as

apricot), *yāqpa*, *pāqspa*.

straitened, in difficulties, *shāñte*.

stream, *grokpo*.

strength, *dorde*.  
 strip off (clothes), *gũncā*  
*phātcās*.  
 strong, *dordecān*.  
 summit, *gō*.  
 sun, *nima*; sunlight, *nima*.  
 Sunday, *ādit* (Aryan word).  
 swallow, v., *shmitcās*.  
 sweet, *nārmo*, *nārmō*.  
 swine, *phāq*.  
 tadpole, *zārbu*.  
 tail, *zhūgma*.  
 take, *lencās*, *lēncās*; take away,  
*khērcās*.  
 tank, *rzin*.  
 tax (land-tax), *bāp*.  
 tea, *cā*, *cek*.  
 ten, *shcū*.  
 tent, *zbrā*.  
 than, *wāsān*.  
 that, *khō*, *eu*; plur., *khon*,  
*khōntān*, *ewān*.  
 then, *deł wāgzla*; after that,  
*dē kāna*.  
 there, *er*, *ēltek*, *ēka*.  
 they, *khon*, *khōntān*.  
 thief, *shkūnma*.  
 thing, *nōr* (property); nothing,  
*cañ ma*.  
 think, *sām̄ba bacās*.  
 thirst, *skoms*.  
 thirsty (be), *skomcās*.  
 thirteen, *cūksūm*.  
 thirty, *sūmcū*; thirty - one,  
*soqshik*<sup>1</sup>; thirty-two, *soqnyis*,  
*soqnyis*; thirty-four, *soq-*  
*zbzhī*, *sozbzhi*; thirty-five,  
*sogā*; thirty-six, *sozdrūk*<sup>1</sup>;  
 thirty-seven, *sopdūn*; thirty-

eight, *sopgyāt*; thirty-nine,  
*sorgū*.  
 this, *dyū*; plur., *dyūān*.  
 thou, *khērān*; see "you".  
 thousand, *ston*.  
 thread, n., *skūtpa*.  
 three, *sūm*.  
 throat, *gāydrū*.  
 throw, *phañcās*.  
 thumb, *thēpo*.  
 thunder, *brāk*; v., *brāk bozhās*.  
 Thursday, *brēspāt* (Aryan  
 word).  
 thus, *etsuga*.  
 thy, *khērī*.  
 time (as in four times, etc.),  
*tshēr*.  
 to, suffix, -*la*, or use "near",  
 "beside".  
 to-day, *dirin*.  
 toe, *thēpo*.  
 to-morrow, *āskē*; day after  
 to-morrow, *nāns*; day after  
 that, *zhāq zbzhī* (four days),  
 and so on.  
 tongue, *lcel(h)*.  
 tooth, *so(h)*.  
 tremble, *dārcās*.  
 trouble, n., *nārpa*, *nāqspa*, *nāqs*.  
 trousers, *dērma*.  
 trunk (of tree), *qim*.  
 truth, *māntāqs*; speak truth,  
*māntāqs zērcās*.  
 Tuesday, *āngāri*.  
 twelve, *cūgnis*.  
 twenty, *nishū*, *nyishū*; twenty-  
 one, *shtsūqshik*<sup>1</sup>; twenty-  
 two, *shtsūqnyis*, *shtsūgnis*;  
 twenty - three, *shtsūqsūm*;

- twenty - four, *sh-tsäqzbzhä*,  
*sh-tsäzbzhä*; twenty - five,  
*sh-tsäga*; twenty-six, *sh-tsäz-*  
*druk'*; twenty-seven, *sh-tsäp-*  
*dän*; twenty-eight, *sh-tsäp-*  
*gyät*; twenty-nine, *sh-tsärgä*.  
 twin, *tsänya*.  
 twine, n., *thö*.  
 twist, v., *llacäs*.  
 two, *nyis*.  
 ugly, *läqs mët*.  
 uncle, *äta* (father).  
 understand, *sheshäs*, see  
 "think"; cause to under-  
 stand, *lltsäpcäs*.  
 unripe, *ma tshoskhän*.  
 upon, *kä*.  
 upper, *goima*.  
 urinate, *llein täncäs*, *phista*  
*täncäs*.  
 urine, *llein*.  
 very, *ma, ma'mo* (much).  
 village, *yul*, *yulpo*, *grañ*  
 (Aryan).  
 vine, *rgän*.  
 wait, *thëm bacäs*, *gyër bacäs*;  
 as imperat., wait! *misto*.  
 walk, *dälcäs*, *drälcäs*; cause  
 to walk, *strälcäs*.  
 wall, *rtsikpa*.  
 walnut (tree and fruit), *stärga*.  
 wash oneself, *shkyëlcäs*; wash  
 something, *khrucäs*.  
 waste, v., *spürcäs*.  
 water, *shü*, *chü*.  
 watercourse for fields, *yurba*.  
 way, *läm*.  
 we (including thee), *nätan*;  
 (excluding thee), *näca*.  
 Wednesday, *bödü* (Hindi  
*buddh*).  
 well (of water), *chüdön*.  
 what, adj., *gä*; pron., *cä*.  
 when, *näm*.  
 where, *gär*, *gältëk'*, *gëika*;  
 wherever, *gärän*.  
 white, *kärpo*.  
 whitewash, *rtsikär*; v., *rtsikär*  
*täncäs*, *rtsikär rgyäpcäs*.  
 who, *sä*, *gañ*; whoever,  
*susän*.  
 why, *cä*.  
 window, *bärbän*; glass of win-  
 dow, *shisha* (Urdu *shisha*).  
 with (along with), *na nyambo*.  
 work, n., *läs*; v., *läz bacäs*.  
 worthless, *dorde nänpa*.  
 wrist, *tshiks*, *laqtshiks*.  
 write, *zbricäs*.  
 yak, *yäq*; fem., *yäqmo*, *yäqmo*;  
 hybrid, from yak and cow,  
*zo(h)*; fem., *zomo(h)*; from  
 bull and yak cow, *lltor*;  
 fem., *lltormo*.  
 year, *lō*: names of years in  
 cycle of twelve: (1) *bilō*,  
 (2) *llänlō*, (8) *stäqlō*, (4)  
*yäslō*, (5) *brüklō*, (6) *zbrüllō*,  
 (7) *shälō*, (8) *läklō*, (9)  
*sprilō*, (10) *calō*, (11) *khilō*,  
 (12) *phäqlō*.  
 The meanings correspond  
 to the Tibetan words below:  
 (1) mouse-year, (2) ox-year,  
 (3) tiger-year, (4) hare-year,  
 (5) dragon-year, (6) snake-  
 year, (7) horse-year, (8)  
 sheep-year, (9) monkey-year,

(10) bird-year, (11) dog-year,  
(12) pig-year.

About the Tibetan year-cycle, which Purik obviously follows, the Rev. Evan Mackenzie writes: "Tibetans reckon time by using the names of twelve animals: *byi*, mouse; *glang*, ox; *stag*, tiger; *yos*, hare; *abrug*, dragon; *sbrul*, snake; *sta*, horse; *lug*, sheep; *spre*, monkey; *bya*, bird; *kyi*, dog; *phag*, pig. With these they combine the five elements: wood, fire, earth,

iron, and water. They get cycles of sixty years by multiplying these together. 1914 is called the 'wood dragon year'."

yes, *ōna*.

yesterday, *gondē*; day before

yesterday, *khārtsān zhāq*;

day before that, *dānma zhāq*.

you, *khñtāñ*, polite; sing.,

*yērāñ, yārāñ*; plur., *yāntāñ*;

see "thou".

young, *tshñntse*, (animal) *ruig*.

your, *khñtī*; polite, s., *yērī*,

*yārī*; pl., *yāntī*; see "thy".

*Note.*—In Urdu words § indicates the Arabic letter *ṣād* and is pronounced s.

## LOWER KANAURI

### INTRODUCTION

Lower Kānauri is so called to distinguish it from the main Kānauri language, which may be called Standard Kānauri. Kānauri is spoken in the Satlaj Valley and sub-valleys for a distance of 100 miles measured along the river banks. It begins at a point 2 miles beyond Sārāhāṇ, which is 18 miles from Rāmpūr and 90 miles from Simla, and extends to beyond mile 192 from Simla. It includes the whole Satlaj basin for that distance. Lower Kānauri is spoken on the north bank of the Satlaj for 12 miles, from mile 92 to mile 104. It is closely allied to the standard dialect, but differs from it in a number of particulars. It is one of the complex pronominalized Tibeto-Himalayan languages, and shows many signs of a Mūṇḍā substratum. The total number of Kānauri speakers is about 23,000, but there are no available figures for Lower Kānauri.

### LITERATURE

About Lower Kānauri nothing has been written. I have written a Grammar of Standard Kānauri for the *Zeitschrift den Morgenländischen Gesellschaft*, vol. lxiii, pp. 661 ff., 1909, and a Kānauri-English, English-Kānauri vocabulary, which appeared as a monograph of the Royal Asiatic Society. For the relation of Kānauri to other languages Dr. Sten Konow's account in the *Linguistic Survey of India*, vol. iii, pt. i, should be consulted. Pāṇḍit Ṭikā Rām's Grammar and Vocabulary were published by the Asiatic Society of Bengal.

### PRONUNCIATION

The pronunciation is much like that of the standard dialect, but is not so difficult for Europeans. The half

uttered *k'* is much more like an ordinary *k*, though like all surd letters it is liable to become sonant before a sonant consonant.

Cerebral letters are found, but can hardly be said to be very common. *ç* is common owing to its occurring in the verb substantive *çūk*, etc.; *t* and *ṇ* are much less common. I do not recall an example of *ṛ*. Cerebral *c* is sometimes heard as in *chū*, why, and *chog*, what. It is *c* pronounced far back against the hard palate.

*r* is always trilled.

*n*, *l* are as in English.

*c* like *ch* in "church", but unrounded and without aspiration.

A final surd stop consonant is sometimes aspirated, as *tōāt* for *tōāt*, bring out, imperat. of *toṛmu*; *dhām<sup>h</sup>*, good, for *dām<sup>k</sup>*. This aspiration is much commoner in the standard dialect.

The language likes two sonants and two surds to be together, hence sonants are changed to surds and surds to sonants. Cf. *riṇs*, sister, gen. *riṇzū*; *riṇb<sup>a</sup>*, for *riṇ-p<sup>a</sup>*, in the field; *gūtp<sup>a</sup>*, for *gūdp<sup>a</sup>*, to the hand; *yōkshiz āzh*, a reared goat, for *yōkshiz āzh*.

*Vowels*.—*ā* is the long Italian vowel.

*a* the same, but short.

*ā* as *u* in "butter".

*ə* the sound of *a* in "around", French *e* in "je", German *e* in "gerade".

*eu* the same, but longer.

*ō* the same, but still longer, practically the German *ō*.

*ē* the English *e* in "then".

*e* a vowel between French *é* and *è*.

*ē* the same, but longer.

*i* the Italian *i*.

*ī* the same, but longer.

*ĩ* the English *i* in "fin", but narrower.

*ō* is the long narrow Italian *o*.

*o* the same, but shorter.

*ō* practically the English *o* in "long".

*au* nearly the same, but longer.

*āu* the same, but still longer.

*ū* is the long English *u* of "rule", but narrower.

*u* the same, but shorter.

*ũ* the *u* of "pull", but narrower, not so narrow as the two preceding.

*ü* is like German *ü*, but very short.

A vowel sometimes ends with the sharp jerk known as the "glottal stop" (see Introduction to Jubbāl Dialects). This has been indicated by the sign ' after the letter, thus: *ka'*, thou; *dā'*, near, beside; *shā'*, meat.

Some words are pronounced with a high tone, the voice falling slightly after the accent. Examples of words so pronounced are: *māg*, will not go; *rān* or *rānkh*, high (as distinguished from *rān* or *rānh*, horse, mare); *māz*, bad, ill-looking.

In the following pages the same word sometimes appears in two or three slightly different forms. This is due to the fact that there are varieties of pronunciation which are worth preserving.

## NOUN

*Number*.—There are two numbers, singular and plural; the dual is confined to pronouns and verbs.

*Gender*.—There is no grammatical gender.

*Case*.—The cases may be reduced to three—the nominative, genitive and agent. The genitive is almost invariably used before prepositions. The termination is *u* for the singular and *n* for the plural. The agent ends in *s* both singular and plural. It is used with all parts of transitive verbs instead of the nominative case. Sometimes the nominative case is used for it even with transitive verbs. With intransitive verbs the nominative case is always used.



## PRONOUNS

*Number.*—The 1st and 2nd personal pronouns have three numbers—singular, dual and plural; the 1st person having an inclusive as well as an exclusive dual, the former including and the latter excluding the person spoken to. Thus, in saying to a servant “we shall lunch together to-day”, if *kashū* were used it would mean that master and servant were to lunch together, but if *nist* were used it would be merely informing the servant that a guest was to lunch with the master.

*Relative.*—There are no relative pronouns, the interrogative pronouns being used in place of them. The ending *-ān* indicates the idea of “-ever”, as in whatever, whoever; thus *chōgyān*, whatever.

## VERB

*Verb Substantive.*—There are two bases, each with a present and a past. In Standard Kānāuri the forms are (1st sing.) pres. *tog'* and *dūg'*, in Lower Kānāuri *tādik* and *dūk*; the past forms are Standard Kānāuri *tokeg'* and *dūeg'*, in Lower Kānāuri *tōtkyādik* and *dūgik*. The *d* of the standard dialect becomes *ḍ* in Lower Kānāuri.

*Dual forms.*—All tenses have special forms for the exclusive dual, which occurs in the 1st person only, and, for the 2nd pers. dual. The inclusive dual uses the form of the 1st plur. The exclusive dual ends in *siñ* and the 2nd dual in *c*, the 1st pers. pl. and 1st inclusive dual end in *nmin*. These endings are found alike in the future, the past, and (for the 2nd pers.) in the imperative.

The 3rd pers. pl. fut., which corresponds to the present in the verb substantive, ends in *sh*, an ending which is occasionally used for the 3rd sing. when it is desired to show respect.

There are really three separate tenses—the future, the imperative, and the past, and the endings are very similar. The following table will exhibit the resemblance:—

SINGULAR		DUAL	PLURAL
1st pers. fut.	- <i>dk</i> .	(incl.) - <i>nmiñ</i> . (excl.) - <i>siñ</i> .	- <i>nmiñ</i> .
past	- <i>dk</i> .	- <i>nmiñ</i> . - <i>siñ</i> .	- <i>nmiñ</i> .
2nd pers. fut.	- <i>n</i> .	- <i>c</i> .	- <i>ī</i> .
imperat.	-	- <i>c</i> .	- <i>ī</i> .
past	- <i>n</i> .	- <i>c</i> .	- <i>ī</i> .
3rd pers. fut.	- <i>d</i> .		- <i>sh</i> .
past	-		- <i>ī</i> .

The 2nd sing. imperat. and the 3rd sing. past have no suffix.

It will be seen that the endings differ only in the 3rd person.

The future adds -*adk*, etc., to the root, and the past -*gyidk*, *kyidk*, etc., but the actual endings are as above; it is only the letters inserted between the root and the ending that distinguish the future from the past. The endings are sometimes contracted; thus, the *dk* is contracted to *t* or *k*, as in *tət* for *tadk*, and in the 3rd sing. past the final letter is sometimes dropped, giving forms like *shüñ* for *shüñg*, died, *hācī* for *hācig*, became.

For the 3rd person the past has two other forms, one in -*mig* or -*mige*, which seems to be used with any kind of root, and the other in -*kē*, as *baūkē*, went. This corresponds to the St. Kan. -*kyō* or -*gyō*.

It will be observed that the conjugation of verbs is remarkably regular. The chief difficulty is the insertion by some verbs of the letter *p*. See under Conjugation of Verbs.

*Imperative*.—There is an imperative in *rā*, as *hārā* *rā*, beat, which seems to mean that immediate compliance is not expected. This is found also in the Standard dialect.

To indicate that an action is to be performed upon "you" or "me" the letter *c* is inserted between the root

of a verb and the endings. Thus, *tāc*, place me; imperat. *tā*; the infinitive being *tacimu*, to place me or you.

Of the two verbs for "give", *kēmu* and *ranmu*, the former is generally reserved for "give me" or "us" and "give you", and the latter for "give him" or "them"; this rule is not always strictly observed.

*Negative*.—With the imperative *tha* is used, and with other tenses *ma*, as *tha h<sup>a</sup>n*, do not beat, *tha zā*, do not eat.

In the future the tense frequently undergoes contraction when negative, but the changes are not nearly so great as in the Cām̐ba dialect of Lāhūli. Examples will be seen in the verbal paradigms. Thus we have:—

*tutpātk*, I will come; *ma tutk*, I will not come.

*tōnmin*, we are; *mañmin*, we are not.

Occasionally the imperative is contracted as *thāc*, *thāic*, *thāi*, do not become, from *hāc*, *hācic*, *hācī*.

*Compound verbs*.—For expressing necessity the infinitive, and for advisability the verbal noun are employed. See after the verbal paradigms.

Traces of the Tibetan causative made by prefixing *s* are found, as in the Standard dialect. Thus, we have *tūnmā*, drink; *stūnmā*, cause to drink, give to drink.

Sex is frequently distinguished by separate words. In the case of loan-words they sometimes conform to the masculine and feminine of the language from which the words are taken: dog, *kūi*; bitch, *kukri*; cock, *kukrā*; hen, *kukri*; bull, *dāmā*; cow, *h<sup>a</sup>zū*; he-goat, *āzū*, *ājū*; she-goat, *bākhār*, *bākkār*.

There are a large number of loan-words from Hindi or Urdu. Some are taken without change, some are more or less disguised, but all, once they have been given a place in the language, are treated as regular Kānuri words. Examples:—

Verbs: *sōmzāmu*, explain; Hindi, *sāmjhānā*: *bōpāmu*,

make; H. *bānānā*: *ūḍāmu*, make fly; H. *ūṛānā*: *tsālāmu*, graze; ? H. *cārānā*.

Nouns: *ghād*, remembrance; H. *yād*: *bōrshān*, year; H. *bārās*: *bāits*, *bhāets*, brother, sister; H. *bhāi*, brother: *nāmān*, name; H. *nām*: *pūshṭīn*, back; Urdu, *pūshṭ*: *kharts*, expense; U. *khārch*.

Other words: *bārābāl*, always; U. *bārābār*, regular: *zāmī*, collection; U. *jāmā'*: *bāira*, outside; U. *bāhīr*: *nōra*, near; Panjabi, *nēṛē*.

Examples of those unaltered are; *kāl*, famine; *māl*, property; *zīn*, saddle; *māllk*, country. Many other examples of loan-words might be adduced.

It is noticeable that a cerebral letter in the original word is sometimes changed, although Kānauri has cerebrals. Cf. *dihār*, day; Panjabi, *dihārā*: *nōra*, near; P. *nēṛē*: *bādō*, very; H. *bārā*: *bōdī*, much, very, from Simla Hills *bōhrī*, is not an example, for the *r* in *bōhrī* is not cerebral. This change is not always made; cf. *ūḍāmu*, make fly, from *urānā*, P. *ūḍānā*: *bōḍān* tree, from *būṭā*: in *pūshṭīn*, back from *pūshṭ*, the *ṭ* of the H. *pīṭh* has been introduced; cf. Skt. *prṣṭha*.

## NOUNS

### Masculine.

SINGULAR	PLURAL
Nom. <i>rān</i> , horse.	<i>rānau</i> .
Gen. <i>rānu</i> .	<i>rānaun</i> .
Dat. <i>rānu z<sup>n</sup></i> .	<i>rānauntu</i> .
Abl. <i>rānu dōäch</i> .	<i>rānaun dōäch</i> .
Agent <i>rāns</i> .	<i>rānaus</i> .
Nom. <i>azh. ajj</i> , goat.	<i>azhē</i> .
Gen. <i>azhu</i> .	<i>azhēn</i> .
Dat. <i>azhu z<sup>n</sup></i> .	<i>azhēntu</i> .
Abl. <i>azhu dōäch</i> .	<i>azhēn dōäch</i> .
Agent <i>azhēs</i> .	<i>azhēs</i> .

*Masculine.*

SINGULAR	PLURAL
Nom. <i>kim</i> , house.	<i>kimē</i> .
Gen. <i>kimū</i> .	<i>kimēn</i> .
Dat. <i>kibā</i> .	<i>kimēntu</i> .
Abl. <i>kibāzh</i> .	<i>kimēn pāzh</i> .
Nom. <i>pālā</i> , shepherd.	<i>pālā</i> .
Gen. <i>pālān</i> .	<i>pālān, pālāntū</i> .
Dat. <i>pālāntū</i> .	<i>pālāntū</i> .
Abl. <i>pālān dōäch</i> .	<i>pālān dōäch</i> .
Agent <i>pālas</i> .	<i>pālas</i> .

*Feminine.*

Nom. <i>cimē</i> , daughter.	<i>cimē</i> .
Gen. <i>cimēū</i> .	<i>cimētū</i> .
Dat. <i>cimē p<sup>o</sup>n</i> .	<i>cimētū</i> .
Abl. <i>cimēū dōäch</i> .	<i>cimē dōäch</i> .
Agent <i>cimēs</i> .	<i>cimēs</i> .

*riñs*, sister, has gen. *riñzū*, abl. *riñzū dōäch*, etc.

PRONOUNS

*1st Person.*

Nom. <i>g<sup>a</sup></i> , <i>gū</i> , I.	<i>kishū</i> .
Gen. <i>añ</i> .	<i>kishū</i> .
Dat. <i>añ z<sup>o</sup>n</i> .	<i>kishū z<sup>o</sup>n</i> .
Abl. <i>añ dōäch</i> .	<i>kishū dōäch</i> .
Agent <i>g<sup>a</sup></i> .	<i>kishū</i> .

DUAL

Nom. <i>nisi</i> , he and I.	<i>kashū</i> , thou and I.
Gen. <i>nisiū</i> .	<i>kashū</i> .
Dat. <i>nisi p<sup>o</sup>n</i> .	<i>kashū z<sup>o</sup>n</i> .
Abl. <i>nisiū dōäch</i> .	<i>kashū dōäch</i> .
Agent <i>nisi</i> .	<i>kashū</i> .

*2nd Person.*

SINGULAR	DUAL	PLURAL
Nom. <i>ka'</i> .	<i>kisi</i> .	<i>kī</i> .
Gen. <i>kan</i> .	<i>kisiū</i> .	<i>kin</i> .
Dat. <i>kan z<sup>o</sup>n</i> .	<i>kisiū p<sup>o</sup>n</i> .	<i>kin z<sup>o</sup>n</i> .
Abl. <i>kan dōäch</i> .	<i>kisiū dōäch</i> .	<i>kin dōäch</i> .
Agent <i>kā'</i> .	<i>kisi</i> .	<i>kī</i> .

## 3rd Person.

SINGULAR	PLURAL
Nom. <i>nan</i> , <i>nō</i> , that, he, she.	<i>nōgau</i> .
Gen. <i>nōū</i> .	<i>nōgaun</i> .
Dat. <i>nō p<sup>h</sup>n</i> .	<i>nōgauntu</i> .
Abl. <i>nōū dōäch</i> .	<i>nōgaun dōäch</i> .
Agent <i>nōs</i> .	<i>nōgaus</i> .
Nom. <i>zhū</i> , this.	<i>zhugau</i> .
Gen. <i>zhū</i> .	<i>zhugaun</i> .
Dat. <i>zhū p<sup>h</sup>n</i> .	<i>zhugauntu</i> .
Abl. <i>zhū dōäch</i> .	<i>zhugaun dōäch</i> .
Agent <i>zhūs</i> .	<i>zhugaus</i> .

*hāt(t)*, who? has gen. *hāt(t)ū*, abl. *hāt(t)ū dōäch*, ag. *hāt(t)is*, nom. pl. *hāt<sup>h</sup>*.

*chōg* is what? It is pronounced with cerebral *ch*.

*chī mā*, not anything, nothing; *chōgyāñ*, *chogyāñ*, *chāgyāñ*, whatever.

There are no relative pronouns in Lower Kānaurī. The interrogative pronouns are used instead. The interrogative pronouns are used also for indefinite pronouns and in negative phrases like "no one", "nothing".

*ānū*, own, corresponds to the Hindi *āpnā*.

## ADJECTIVES

Comparison is expressed by means of the word *āzh*, *ōzh*, *ōjh*; thus, *dhāmk*, good; *zhū āzh dhāmk*, better than this; *tsāi āzh dhāmk*, better than all, best. This is the ablative ending *ch* in its full form.

The ending *-sk* indicates manner, as *nēsk*, like this; *hālisk*, like what? *tē* is how many? *teñ*, as many; *nā*, so many; *tsāi*, all; *itsāb*, *gāto*, few. For *ānū*, own, see above.

## ADVERBS

## Time

*hōtsēi*, now.

*tērābē*, *tērbē*, when.

*tērābēāñ*, whenever.

*tōrō*, to-day.

*nāb*, to-morrow.

*rēmī*, day after to-morrow.

*pāṭi*, on the fourth day.

*ēṭi*, on the fifth day.

*cēṭi*, on the sixth day.

*mōṣi*, yesterday.

*rī*, day before yesterday.

*mīanē*, on the fourth day  
back.

### Place

*zhāā'*, *zhāā'*, here.

*dāā*, *dhuā*, there.

*zhōāch*, hence.

*hām*, where.

*dār*, far.

*warko*, far.

*bāira*, outside.

### Other Adverbs

*chū*, why?

*hāzāu*, quickly.

The *ch* in *chū* is cerebral.

## THE CONJUGATION OF THE VERB

*Infinitive*.—The infinitive ends in *-mū* or *-mu*. The root is found by taking off this ending.

*Imperative*.—The imperative is the root. Some roots ending in a vowel or *n* add or substitute *t*: *ket*, give, from *kēmū*; *tsūt*, tie, from *tsūnmū*; *tūāt*, bring out, from *tōnmū*. Some roots in *-ī* add *-ū*, as *nīū*, remain from *nīmū*; *khiū*, look, from *khimū*.

*Future*.—The future is formed by adding *-ādk* to the root. Roots ending in *-ā* add *-ōdk*; as *zāōdk* from *zāmū*, eat; *sōmzēāōdk* from *sōmzēāmu*, cause to understand.

Some verbs whose roots end in a vowel insert *p* before the future ending; thus, *bāūmū*, go, *kēmū*, give, have *bāūpādk*, *kēpādk*.

Some with roots ending in *n* also insert *p*, changing the *n* to *t* or *d* and sometimes making slight vocalic changes, as: *tūnmū*, come; *tūtpādk*: *lānmū*, speak; *lādpādk*: *kūnmū*, call, *kutpādk*; *rōshīnmū*, get angry, *rōshitpādk*.

There is little difference in the pronunciation of *t* and *d* when followed by a surd letter in the same syllable.

Roots ending in *ci* drop the *i*, as *hācādk* from *hācimū*, become.

In *rānmā*, give, the *n* is erratic and generally becomes *n* in the future and other tenses.

*bāumā*, go, has a contracted future in addition to the other, *barudk*, *baun*, *bauk*, etc. This may have the sense of an immediate future, the uncontracted form referring to a time more remote.

*Present Indicative and Imperfect.*—The present indicative is formed by adding *ā* or *ō* to the root and conjugating with the present of the verb subst. *ḍūk*. The imperfect is similarly formed with the past of the verb subst. *ḍugik*. Verbs which insert the *p* in the future insert it also in the present indicative and imperfect. They do not take *ō* before the verb substantive, but keep to *ā*: *tūnmā*, come, has *tūtpdāuk*, etc. Roots ending in *ci* omit the *i*.

Occasionally the other verb substantive is used, as *lant<sup>ā</sup>dk*, I am doing; *baukt<sup>ā</sup>dk*, I am going; *bauktō*, he is going.

*Past.*—The past tense is formed by adding *gyidk*, *gidk*, *kyidk*, or *kidk* to the root. Verbs which insert *p* in the future take *kidk* as the past tense ending and drop the *p*, and those of them which have *t* or *d* before the *p* retain this letter though they drop the *p*: *bāukidk*, went, from *bāumā*; *rōsh<sup>i</sup>itkidk*, got angry, from *rōsh<sup>i</sup>inmā*; *l<sup>ā</sup>dkidk*, spoke, from *l<sup>ā</sup>nmā*. The verb subst. *t<sup>ā</sup>dk* takes *kyidk*, *tōtkyidk*, I was. *sh<sup>ā</sup>mā*, slay, is an exception and retains the *p*, *sh<sup>ā</sup>p<sup>i</sup>kidk*, I slew.

Other verbs have *gyidk* or *gidk*, *n* sometimes changing to *n* before the *g*. Exception, *dāmu*, happen, become; past, *dākidk*.

Some verbs have a contracted past—generally in addition to the ordinary past: *nīmā*, remain, *nīdk* and *nīg<sup>i</sup>dk*; *kēmū*, give, *kēdk* and *kēkidk*; *kārmū*, bring, *kārg* and *kārg<sup>i</sup>dk*; *dēmū*, go, *dēdk*; *sh<sup>ā</sup>mu*, die, *sh<sup>ā</sup>ēdk*.

Roots ending in *ci* retain the *i*, as *dakc<sup>i</sup>gidk*, remained from *dakc<sup>i</sup>mu*. *gidk* and *kidk* are generally pronounced with a slight *y* sound almost like *gyidk*, *kyidk*.



There is another very common form of the past which I have noticed only in the 3rd sing. and plur. It ends in *miḡ* and *mige*, thus: *taṇmiḡ*, he saw; *wēṇmige*, he wasted; *thāsmiḡ*, he heard; *ūḍḍāmiḡ*, he wasted; *ēmiḡ*, he asked. Sometimes this is used along with one of the verbs subst. *shēṇmik tō*, he sent, he has sent; *shēṇmik tēsh*, they sent, they have sent, *g* being euphonically changed to *k* before the surd *t*. The form in *miḡ* is that of the Central Kānauri infinitive.

*Participles*.—Conjunctive participle made by repeating the root: *ḡaṇḡaṇ*, having fallen; *baubau*, having gone.

Verbs whose roots end in *n* sometimes omit the *n*, as *lala*, having spoken, from *lanmā*; *kuku*, having called, from *kānmā*; *tānmā*, come, has *tuttu*. Roots in *ci* omit the *i*.

When the root has more than one syllable only the second is repeated, as *ṭhuriri*, from *ṭhurinmu*, run; *rōshishi*, having got angry, from *rōshinmu*.

*Continuative or Frequentative*.—The same with *ō* added to the root; *ḡaṇḡḡaṇḡ*, having kept on falling or fallen repeatedly; *hācō hācō*, having kept on becoming or become frequently; cf. Hindī *gīr gīrke*, *hō hōke*.

By adding *ōsī* to the root we get the idea of while doing or upon doing a thing. The root takes the same form as for the future, verbs inserting *p* (*tp*, *dp*) for the future do so also here; *hāiāōsī*, while beating; *baupāōsī*, while going; *tūtpāōsī*, while coming.

Verbs with roots ending in *ā* take *ōsī*, *sōmzēāōsī*, while causing to understand, from *sōmzēāmā*.

*dakimu*, remain, has *dakisi*, and *gyāmiḡ*, wish, has *gyaustī*.

The agent is made by adding *zēā* or *tēā* to the root. Verbs which insert *p* in the future take *tēā*, as *kētsēā*, giver, about to give, from *kēmā*; *lētsēā*, from *lānmā*, speak; but *dēzēā*, goer, from *dēmā*; *sōmzēāzēā*, causer to understand, from *sōmzēāmā*; *khūzēā*, seer, from *khēmā*.

*zāzēā*, eater, from *zāmū*; *riñzēā*, sayer, from *riñmu*; *unzēā*, taker, from *unmū*; *hācimu*, become, and *dakcimu*, remain, have *hācizēā* and *dakcizēā*. *nīmū*, remain, and *dāmū*, happen, become, take *tsēā-nītsēā*, *dātsēā*.

*Verbal Noun*.—The verbal noun is the same in form as the root. Verbs whose roots end in a vowel add *m* to the root; thus, from *hāñmu*, beat, *lanmū*, do, *zāmū*, eat, we get the verbal nouns *hāñ*, *lān*, *zām*. The verbal noun is used with *gyāmig* to express advisability. See under compound verbs.

*Passive*.—The passive is not much used, but when required is formed by inserting *shī* after the root; thus, *yōñmu*, nourish; *yōñshīmu* or *yōkshīmu*, to be nourished; *phīkēāmu*, to spit; *phīkēāshīmu*, to be spit out; *tsūmmu*, hold; *tsūmshīmu*, to be held, to fight. This shows a reciprocal sense.

The passive or stative participle ends in *shīs*. From the two verbs just mentioned the passive participles are *yōkshīs*, *phīkēāshīs*. Verbs whose roots end in *sh* or *c* often receive a kind of middle sense and always have this participle; thus, *hācis*, from *hācimu*, become, and *tōshīs*, from *tōshmū*, sit, *tōshīs* meaning in the state of having sat, i.e. seated, and *hācis*, in the state of having become; cf. *ancis*, having risen; *chūkshīs*, having met (intrans. with dative). This participle may be used for the past tense. It corresponds to the Hindi *mārā huā*, *baiṭhā huā*.

## VERB SUBSTANTIVE

### Present.

SINGULAR	DUAL	PLURAL
1. <i>tādk</i> , <i>tātk</i> , I am.	1. <i>tōnmiñ</i> , thou and I are.	1. <i>tōnmiñ</i> , we are.
2. <i>tōn</i> , thou art.	1. <i>tōsiñ</i> , he and I are.	2. <i>tōī</i> , you are.
3. <i>tau</i> , <i>tō</i> , he or she is.	2. <i>tōc</i> , you two are.	3. <i>tōsh</i> , they are.

*Negative of the above*

- |                 |                                    |                    |
|-----------------|------------------------------------|--------------------|
| 1. <i>maĩk.</i> | 1. <i>maĩmin̄</i> , thou<br>and I. | 1. <i>maĩmin̄.</i> |
| 2. <i>maĩn.</i> | 1. <i>maĩsin̄</i> , he and I.      | 2. <i>maĩ.</i>     |
| 3. <i>maĩk.</i> | 2. <i>maĩc</i> , you two.          | 3. <i>maĩsh.</i>   |
- Past.*
- |                              |                         |                         |
|------------------------------|-------------------------|-------------------------|
| 1. <i>tõt-kyidk</i> , I was. | 1. <i>tõt-kyinmin̄.</i> | 1. <i>tõt-kyinmin̄.</i> |
| 2. <i>-kyin.</i>             | 1. <i>-kyisin̄.</i>     | 2. <i>-kyi.</i>         |
| 3. <i>-k.</i>                | 2. <i>-kyic.</i>        | 3. <i>kyish.</i>        |

*Negative*

1. *maĩkyidk.*
2. *maĩkyin*, etc., regular.

There is another form of the verb substantive, as follows:—

*Present.*

- |                |                   |                   |
|----------------|-------------------|-------------------|
| 1. <i>ḍāk.</i> | 1. <i>ḍāmin̄.</i> | 1. <i>ḍāmin̄.</i> |
| 2. <i>ḍān.</i> | 1. <i>ḍāsin̄.</i> | 2. <i>ḍā.</i>     |
| 3. <i>ḍā.</i>  | 2. <i>ḍāc.</i>    | 3. <i>ḍāsh.</i>   |

*Past.*

- |                  |                      |                      |
|------------------|----------------------|----------------------|
| 1. <i>ḍāgik.</i> | 1. <i>ḍāginmin̄.</i> | 1. <i>ḍāginmin̄.</i> |
| 2. <i>ḍāgin.</i> | 1. <i>ḍāgisin̄.</i>  | 2. <i>ḍāgī.</i>      |
| 3. <i>ḍāg.</i>   | 2. <i>ḍāgic.</i>     | 3. <i>ḍāgish.</i>    |

*ḍānma*, fall

*Future.*

- |                   |                                     |                     |
|-------------------|-------------------------------------|---------------------|
| 1. <i>ḍānādk.</i> | 1. <i>ḍānāmin̄</i> , thou<br>and I. | 1. <i>ḍānāmin̄.</i> |
| 2. <i>ḍānān.</i>  | 1. <i>ḍānāsin̄</i> , he and I.      | 2. <i>ḍānā.</i>     |
| 3. <i>ḍānād.</i>  | 2. <i>ḍānāc</i> , you two.          | 3. <i>ḍānāsh.</i>   |

*Imperative*

- |             |              |               |
|-------------|--------------|---------------|
| <i>ḍān.</i> | <i>ḍānc.</i> | <i>ḍānni.</i> |
|-------------|--------------|---------------|

*Present indicative.*

- |                     |                        |                        |
|---------------------|------------------------|------------------------|
| 1. <i>ḍānā-ḍāk.</i> | 1. <i>ḍānā-ḍāmin̄.</i> | 1. <i>ḍānā-ḍāmin̄.</i> |
| 2. <i>-ḍān.</i>     | 1. <i>-ḍāsin̄.</i>     | 2. <i>-ḍā.</i>         |
| 3. <i>-ḍā.</i>      | 2. <i>-ḍāc.</i>        | 3. <i>-ḍāsh.</i>       |

*Negative.*

1. <i>mă đ<sup>g</sup>ng.</i>	1. <i>mă đ<sup>g</sup>n-miñ.</i>	1. <i>mă đ<sup>g</sup>n-miñ.</i>
2. <i>mă đ<sup>g</sup>n.</i>	1. <i>-siñ.</i>	2. <i>-i.</i>
3. <i>mă đ<sup>g</sup>n.</i>	2. <i>-c.</i>	3. <i>-sh.</i>

*Imperfect.*

1. <i>đ<sup>g</sup>năđū-gik.</i>	1. <i>-ginmiñ.</i>	1. <i>-ginmiñ.</i>
2. <i>-gin.</i>	1. <i>-g<sup>i</sup>siñ.</i>	2. <i>-g<sup>i</sup>.</i>
3. <i>-g.</i>	2. <i>-gič.</i>	3. <i>-gi<sup>sh</sup>.</i>

*Past.*

1. <i>đ<sup>g</sup>n-gyidk.</i>	1. <i>-gyinmiñ.</i>	1. <i>-gyinmiñ.</i>
2. <i>-gyin.</i>	1. <i>-gyisiñ.</i>	2. <i>-gy<sup>i</sup>.</i>
3. <i>-g.</i>	2. <i>-gyic.</i>	3. <i>-g<sup>i</sup>.</i>

*Participles.*

*đ<sup>g</sup>nđ<sup>g</sup>n*, having fallen; *đ<sup>g</sup>nođ<sup>g</sup>no*, having kept on falling, or fallen repeatedly; *đ<sup>g</sup>năđ<sup>i</sup>*, while falling.

Agent *đ<sup>g</sup>nzēū*, faller, about to fall.

*hăcimă*, become

Fut. *hăcăđk*, like *đ<sup>g</sup>năđk*.

Neg. *mă hăcig.*

Imperat. *hăc.*

*hăcic.*

*hăc<sup>i</sup>.*

Neg. *thăc.*

*thăcic.*

*thă<sup>i</sup>.*

Pres. *hăcăđūk.*

Imperf. *hăcăđūgik.*

Past *hăcigydik.*

Part. *hăchăc*, having become; *hăcō hăcō*, having kept on becoming; *hăcis*, while becoming; *hăcizēū*, becomer, or about to become.

*năimă*, remain

Fut. *năadk*, etc., regular.

Neg. *ma năk.*

Imperat. *năū.*

*năc.*

*nă.*

Pres. *năăđūk.*

Imperf. *năăđūgik.*

Past, *năgidk* or *năđk.*

Part. *nănă*, *năăđ<sup>i</sup>.*

Agent, *nătsēū.*

*toshmā, sit*

Fut. *tōshādk.*

Neg. *mā tōshig.*

Imperat. *tōsh.*

*tōshic.*

*tōshī.*

Pres. *tōshādūk.*

Imperf. *tōshādūgik.*

Past, *tōshgidk, tōshūgidk.*

Part. *tōshīs, while remaining.*

*hānmā, beat*

Fut. *hānādk.*

Imperf. *hānōdūgik.*

Neg. *mā hān.*

Past, *hāngidk.*

Imperat. *hān, etc.*

Part. *hānhān, hānāsī.*

Pres. *hānōdūk.*

Agent, *hānzēā.*

*zāmā, eat*

Fut. *zāōdk.*

Past, *zāgidk.*

Neg. *mā zāk.*

Part. *zāza, zāosī.*

Pres. *zāōdūk.*

Agent, *zāzēā.*

Imperf. *zāōdūgik.*

*tānmā, drink*

Fut. *tuñādk.*

Past, *tuñgidk.*

Pres. *tuñōdūk.*

Part. *tāntān, tānāsī.*

Imperf. *tāñōdūgik.*

Agent, *tānzēā.*

*rānmā, give*

Fut. *rānādk.*

Past, *rāngidk,*

Neg. *mā rāng.*

Part. *rānrān, rānāsī.*

Pres. *rāñōdūk.*

Agent, *rānzēā.*

Imperf. *rāñōdūgik.*

*unmā, take*

Fut. *unādk.*

Past, *ungidk.*

Neg. *mā ūng.*

Part. *unun, unāsī.*

Pres. *unōdūk.*

Agent, *unzēā.*

*rinmā*, say

Fut. <i>rinādk.</i>	Past, <i>ringidk.</i>
Neg. <i>ma ring.</i>	Part. <i>rinrin</i> , <i>rināsī.</i>
Pres. <i>rinōḍūk.</i>	Agent, <i>rinzēā.</i>

*lanmā*, do

Fut. <i>lanādk.</i>	Past, <i>langidk.</i>
Neg. <i>ma lang.</i>	Part. <i>lanlan</i> , <i>lanāsī.</i>
Pres. <i>lanōḍūk.</i>	Agent, <i>lanzēā.</i>

*nēmā*, know

Fut. <i>nēādk.</i>	Pres. <i>nēōḍūk.</i>
Neg. <i>mā nek.</i>	Past, <i>nēgidk.</i>

*kārmā*, bring

Fut. <i>kārādk.</i>	Past, <i>kārgidk.</i> , <i>kārg.</i>
Neg. <i>mā karg.</i>	Part. <i>kārkār</i> , <i>kārāsī.</i>
Pres. <i>kārōḍūk.</i>	Agent, <i>kārzēā.</i>

*kēmā*, give

Fut. <i>kēpādk.</i>	Past, <i>kēkidk.</i> or <i>kēdk.</i>
Neg. <i>mā kēik</i> , <i>mā kēk.</i>	Part. <i>kēkē</i> , <i>kēpāsī.</i>
Pres. <i>kēōḍūk.</i>	Agent, <i>kētsēā.</i>
Imperf. <i>kēōḍūgik.</i>	

*baumā*, go

Fut. *baupādk.* etc., regular, or as follows:—

1. <i>bau-dk.</i>	1. <i>-mīn.</i>	1. <i>-mīn.</i>
2. <i>-n.</i>	1. <i>-sīn.</i>	2. <i>-ī.</i>
3. <i>-k.</i>	2. <i>-c.</i>	3. <i>-sh.</i>
Neg. <i>māg</i> or <i>mā bauk</i> ,	Past, <i>bāukidk.</i>	
<i>mā baun</i> , <i>mā bau</i> , etc.	Part. <i>baubau</i> , <i>baupāsī.</i>	
Pres. ind. <i>bāupāḍūk.</i>	Agent, <i>bautsēā.</i>	
Imperf. <i>bāupāḍūgik.</i>		

*phyōmā*, take away

Fut. <i>phyōpādk.</i>	Past, <i>phyōkidk.</i>
Neg. <i>mā phyōg.</i>	Part. <i>phyōphyō</i> , <i>phyōpāsī.</i>
Pres. <i>phyōpāḍūk.</i>	Agent, <i>phyōtsēā.</i>

*gyāmū*, wish

Pres. *gyāpādūk*. Agent, *gyātsēā*.

Part. *giānsī*, on wishing.

*shāmū*, slaughter, kill

Fut. *shāpādk*. Pres. *shāpādūk*.

Imperat. *shāpt*, plur. *shubī*.

Past, *shāp-kidk*; 2nd sing. *-kin*; 3rd sing. *shāmik* or *shumiktō*; 1st plur. *shup-kinmin*; 2nd plur. *-kī*; 3rd plur. *shumige*.

*shūnīmū*, become alive

Past, *shūnīgik*.

*lānmū*, speak

Fut. *lādpādk*. Past, *lādkidk*.

Neg. *mā lādk*. Part. *lāṭa*, *lātpāsī*.

Pres. *lādpādūk*. Agent, *lātsēā*.

*tānmū*, come

Fut. 1. *tūtp<sup>a</sup>-tk* or  
*tutpā-tk*.

1. *-nmin*.

1. *-nmin*.

2. *-n*.

1. *-sin*.

2. *-ī*.

3. *-d*.

2. *-c*.

3. *-sh*.

Neg. *mā tūtk* or *tutk*, etc.

Imperat. *sh<sup>a</sup>r*. *shiric* *shirī*.

Neg. *tha shur*.

Pres. ind. *tūtpādūk*.

Imperf. *tūtpādūgik* or *tutpādūgik*.

Past 1. *tūt-kidk* or  
*tut-kidk*.

1. *-kinmin*.

1. *-kinmin*.

2. *-kin*.

1. *-kisin*.

2. *-kī*.

3. *-k*.

2. *-kic*.

3. *-kī*.

Part. *tuttū*, having come; *tutpāsī*, while coming.

Agent, *tutsēā*.

*kūnmū*, call

Fut. *kutpādk*.

Part. *kuku*, *kutpasī*.

Pres. *kutpādūk*.

Agent, *kutsēā*.

Past, *kutkidk*.

*rōshīnmu*, take a huff, be angry

Fut. <i>rōshītpāḍk</i> .	Part. <i>rōshītpāsī</i> .
Pres. <i>rōshītpāḍūk</i> .	Agent, <i>rōshītsēā</i> .
Past, <i>rōshītkidk</i> ; 3rd sing.	
<i>rōshīdk</i> ; 3rd plur.	
<i>rōshīdkē</i> .	

*dēmū*, go

Fut. <i>dēāḍk</i> .	Part. <i>dēpāsī</i> .
Pres. <i>dēōḍūk</i> .	Agent, <i>dēzēā</i> .
Past, <i>dēdk</i> ; 2nd sing. <i>dēn</i> ;	
3rd sing. <i>dēg</i> (the rest	
like <i>tētk</i> , I was).	

*dakcimū*, remain

Fut. <i>dakcāḍk</i> .	Part. <i>dakcisī</i> .
Past, <i>dak-cigidk</i> ; 2nd sing. Agent, <i>dakcizēā</i> .	
<i>cigīn</i> ; 3rd sing. <i>cig</i> , etc.	

*ēmū*, ask

Past, *ēgidk*; 3rd sing. *ēmig*; 3rd plur. *ēmige*.

*dāmu*, happen, become

Fut. <i>dāāḍk</i> .	Part. <i>dāāda</i> , <i>dāāśī</i> .
Pres. <i>dāāḍūk</i> .	Agent, <i>dāātsēā</i> .
Past, <i>dākidk</i> ; 3rd sing.	
<i>dāk</i> ; 3rd plur. <i>dākē</i> .	

*sōmzēāmū*, explain, cause to understand

Fut. <i>sōmzēāāḍk</i> .	Part. <i>sōmzēāāśī</i> .
Pres. <i>sōmzēāāḍūk</i> .	Agent, <i>sōmzēāāzēā</i> .
Past, <i>sōmzēāgidk</i> .	

*tañmu*, see

Past, *tañgidk*; 3rd sing. *tañmig*.

*khīmū*, see

Fut. <i>khīāḍk</i> .	Past, <i>khīgidk</i> .
Imperat. <i>khīū</i> .	Part. <i>khīāśī</i> .
Pres. <i>khīōḍūk</i> .	Agent, <i>khīzēā</i> .



*thürinmu*, run

Part. *thüriri*, having run.

*grinmū*, be satisfied

Part. *grikgrī* (for *grīgrī*). Agent, *gristēū* (for *gritsēū*).

*pörēnmū*, be obtained

Past, *pōridgidk*; 3rd sing. *pōridk*.

### COMPOUND VERBS

Necessity is expressed by the infinitive with the verb substantive.

*zāmū dāgidk*, I had to eat; *zāmū dāk*, I have to eat.

*hēnmū dāg*, he had to beat; *hēnmū dū*, he has to beat.

There is also a peculiar form which is used for the 1st sing. in the past tense. It is the same as the verbal agent with *adk* substituted for *ēū*, thus: *zāzadk*, I had to eat; *bautsadk*, I had to go; *lanzadk*, I had to do; *tutsadk*, I had to come. The ordinary form mentioned above is also of course correct for the 1st sing. The sense of necessity is sometimes weak, and the expression in both forms often means only "it was my, his, etc., intention to do so and so", and sometimes it indicates little more than ordinary sequence of events, as *g<sup>a</sup> mū d<sup>a</sup>nzadk*, I was not going to fall, I should not have fallen. See above on Conditional Sentences.

Advisability is rendered by the verbal noun with *gyāmig*, from *gyāmu*, wish; *gyāmig* literally means "wished". The same form is used in Central Kānaurī, where, however, the form is an infinitive. When *gyāmig* governs a verb the verb appears ordinarily in its root form.

*tī tūn gyāmig*, it is advisable to drink water.

*nōu hēn gyāmig*, him to beat is advisable (one should beat him).

*khāē zām gyāmig*, one should eat bread.

*añ baup<sup>a</sup>n rīgra gyāmig*, my father-to servants are advisable (my father wants servants).

*romi' ānzān shām kālā gyāmig*, the-day-after-to-morrow  
me-to three *qulīs* (coolies) are-advisable (I want  
three coolies the day after to-morrow).

*cōrī mā lun gyāmig*, theft not to-do is-advisable, one  
should not steal.

Sometimes for *gyāmig* we find *gyāts*, which ordinarily  
means desirous.

*nāb tūn gyāts*, to-morrow to-come is-advisable (one  
ought to come to-morrow).

## NUMERALS

- |                        |                                    |
|------------------------|------------------------------------|
| 1. <i>īdā</i> .        | 33. <i>nīzā sōrām</i> .            |
| 2. <i>nish</i> .       | 40. <i>nish nīzā'</i> .            |
| 3. <i>shāmm</i> .      | 49. <i>nish nīzā zgūi</i> .        |
| 4. <i>pū</i> .         | 50. <i>nish nīzā sāi</i> .         |
| 5. <i>nā</i> .         | 56. <i>nish nīzā sōrāk</i> .       |
| 6. <i>ṭugg</i> .       | 60. <i>shām nīzā</i> .             |
| 7. <i>stish</i> .      | 64. <i>shām nīzā pū</i> .          |
| 8. <i>rāi</i> .        | 70. <i>shām nīzā sāi</i> .         |
| 9. <i>zgūi</i> .       | 79. <i>shām nīzā sōzguī</i> .      |
| 10. <i>sāi</i> .       | 80. <i>pū nīzā</i> .               |
| 11. <i>sīd</i> .       | 87. <i>pū nīzā stish</i> .         |
| 12. <i>sānish</i> .    | 90. <i>pū nīzā sāi</i> .           |
| 13. <i>sōrām</i> .     | 98. <i>pū nīzā sōrāi</i> .         |
| 14. <i>sōpū</i> .      | 100. <i>rā</i> .                   |
| 15. <i>soñā</i> .      | 200. <i>nīrā'</i> .                |
| 16. <i>sōrāk</i> .     | 300. <i>shāmīrā'</i> .             |
| 17. <i>sōstish</i> .   | 400. <i>pūrā'</i> .                |
| 18. <i>sōrāi</i> .     | 500. <i>nārā'</i> .                |
| 19. <i>sōzguī</i> .    | 600. <i>ṭugrā</i> .                |
| 20. <i>nīzā'</i> .     | 700. <i>stishrā'</i> .             |
| 21. <i>nīzā īdā</i> .  | 800. <i>raīrā'</i> .               |
| 22. <i>nīzā nish</i> . | 900. <i>zgūrā'</i> .               |
| 23. <i>nīzā sāi</i> .  | 579. <i>nārāshām nīzā sōzguī</i> . |

It will be seen from the above that the numbers are  
very regular.

PREPOSITIONS

(Nearly all govern the genitive.)

<i>nūm</i> , <i>nūms</i> , after, behind	<i>den</i> , upon (gen.).
(gen.).	<i>-p<sup>an</sup></i> , <i>-p<sup>a</sup></i> , <i>-p</i> , <i>b<sup>a</sup></i> , <i>-s<sup>a</sup>n</i> , to, in,
<i>ōm</i> , <i>ōms</i> , before, in front of	etc. (gen.).
(gen.).	<i>dōā</i> , near, with (gen.).
<i>nēōrō</i> , near (gen.).	<i>dōāch</i> (compounded of <i>dōā</i>
<i>stōn</i> , up to.	and <i>ch</i> , from), from (gen.).
<i>zā</i> , up to, as far as.	<i>ch<sup>an</sup></i> , under (gen.).
<i>tāiē</i> , for sake of, on account	<i>rōn</i> , along with (gen.).
of, because of (gen.).	

CONDITIONAL SENTENCES

The protasis is the root of the verb with the conditional particle *nā*; the apodosis varies according to the sense. For the past conditional apodosis the form of the verb expressing necessity is generally used. Examples:—

*ku tāmna gū kanz<sup>an</sup> paisā kēpād<sup>k</sup>*, thou come-if,  
I thee-to *paisa* will give (if you come I will give  
you a pice).

*ku zhā kāmān lānma gū paisa rānād<sup>k</sup>*, if you do this  
work I will give (someone else) a pice.

*ku zhā kāmān chīmā lānma gū paisa nā kēk*, thou this  
work nothing do-if (i.e. if you do not do this work)  
I will not give you a pice. *chīma*, something-not,  
corresponds to Hindi *kūch nāhī*.

*ku tāmā gū kanz<sup>an</sup> paisa kēsād<sup>k</sup>* or *kēma dūgid<sup>k</sup>*, if  
you had come I should have given you a pice.  
The apodosis might be *nō paisa kēma dūg*, he  
would have given a *paisa*. See next paragraph.

## THE PRODIGAL SON

idd mīū nish chanē dū: zigits chanēs āno  
 one man-of two sons are: little son own  
 baup<sup>a</sup>n l<sup>a</sup>nmig, "kan māl chōgyān ān  
 father-to said, "thy property-of whatever my  
 hīsāū tutp<sup>a</sup>d ānz<sup>a</sup>n ket." Dōs ānō māl  
 part will-come me-to give." He own property  
 kānmig. its<sup>a</sup>b dīhārē nūm zikē chanēs ts<sup>a</sup>i  
 divided. Few days after little son all  
 ip<sup>a</sup>nī zāmī lānmig, dār warkō bauke: dīūā  
 one-to together made, far far went: there  
 ap<sup>a</sup>entū māl mūz kāmān lānlān ts<sup>a</sup>i  
 own property evil work having-done all  
 wēnmigē: kharts spyūkshis dō mālkau kāl  
 wasted: expense wasted that country-in famine  
 bauktō, gātā hūcig. dō māllo idd nīzēū  
 went, small became. That country-of one dweller  
 dōā' bauktō, dōs ānū rimēn-p<sup>a</sup> suigrā rōānmū  
 near went, he own fields-to pigs to-graze  
 shēnmiktō: dōs gyāpādū suigrāū phikēāshizau  
 sent: he wishing-is pigs-of left  
 shētō zāz<sup>a</sup> ghri<sup>a</sup>nmū gyāts t<sup>a</sup>tk, hātisi  
 husks having-eaten satisfied-to-be wishful was, anyone  
 nōp<sup>a</sup>n mā rānōdūgē: tērābēān yhād dēg  
 him-to not giving-was: whenever remembrance went  
 dōp<sup>a</sup> lōnmig "ān bōnū dōā' tē rigrā  
 him-to said "my father near how-many servants  
 t<sup>a</sup>sh nōgōs grik stān khāē zaush, gū  
 are they being-satisfied up-to bread will-eat, I

zhōā' ōnōn shēēdk: gū āncis ān baū dōā'  
 here hungry died: I having-risen my father near  
 baupādk nōp lēdpādk 'hē ān baū, kan  
 will-go him-to will-say 'O my father, thy  
 Pārmēshūrū gānā lantādk, kan chan nīmū  
 God-of sin doing-am-I, thy son to remain  
 lātē mā dakēigīdk, ka idd ānzān rigrā tāc'."  
 worthy not I-became, thou one me-to servant place-me'."  
 nō wārkw tāt nō baus nōpān tāmīg nōs  
 he far was his father him-to saw, he  
 thūrērt ānō raipā tsummīg. Chanēs āno  
 having-run own neck-to held. Son own  
 baupān lāmīg: "hē ān baū kan Pārmēshūrū  
 father-to said: "O my father, thy God-of  
 gānā lantādk kan chan nīmū lātē mā  
 sin doing-am-I thy son to-be worthy not  
 dakēigīdk." Baus rigrantū lāmīg "tsāt ōzh  
 I-became." Father servants-to said "all than  
 dhāmē gas kārī zhupān skat, gutpā pratsō  
 good garment bring him-to put-on, hand-to finger-of  
 kānnits ranī, bānō shpaunō ranī, yōkshiz āzh  
 ring give, foot-in shoe give, fat goat  
 kārī shubī, zāzā khūsī hācīmīg, chā zhu  
 bring kill, having-eaten happy to-be, why this  
 ān chan shūshī tāt hōtsē shūn,  
 my son having-died was, now became-alive,  
 bībī tāt hōtsē pōrīdk". nauū tēg  
 having-gone was now was obtained". His big  
 atē rinbā tāt kimū nēōrū tulpāsī  
 big-brother field-in was house near on-coming  
 gāz bāzu wāz thasmīg: idd rigrāpān  
 singing playing-of sound heard: one servant-to

*kuku* *emig* "chăg *dădu?*" *nös*  
 having-called asked, "what having-happened?" he  
*ring* *kan* *bhāets* *tutk,* *kan* *baus* *yökskiz*  
 said "thy little-brother came, thy father fat  
*ăzh* *shūmig* *navū* *tāiē* *dhāmk* *rāzī* *khāsī*  
 goat killed that on-account-of good well happy  
*chūkskis*". No *rōshishī* *kubō* *bō* *māg*:  
 met". He having-got-angry house-in go will-not-go:  
*nū* *bauū* *bātra* *baubau* *sōmzēauḍā*: *nös*  
 his father out having-gone explaining is: he  
*ănū* *bau* *lanmig* "khiū *hōtsē* *nā* *bōrshān*  
 own father-to said, "Look now so-many years  
*kan* *palē* *langyātk* *kā* *tērbē* *bākhārū* *māts* *mā*  
 thy service I-did thou ever goat's kid not  
*kēkin* *gū* *ăn* *kōndēu* *rān* *khāsī* *lanḍk,* *hōtsē*  
 gavest I my friends with happiness will-make, now  
*kan* *chan* *tutu* *nös* *kan* *mālā* *ūḍēāmig*  
 thy son having-come he thy property made-fly  
*ka* *navū* *tāiē* *yökskiz* *ăzh* *shupkin*."  
 thou him on-account-of fat goat killedst."  
*ănū* *baus* *lanmig* "hē *chan* *kā* *tā* *bārābāl*  
 Own father said, "O son thou then regularly  
*ăn* *rān* *tōn,* *chăgyān* *ăn* *tō* *kan* *tō,* *khāsī*  
 me with art, whatever mine is thine is, happiness  
*lanmig* *khāsī* *hăcīmig* *dhāmk* *tāt* (or *lan gyāmig*  
 to-do happy to-become good was (to-do fitting  
 and *hăcis gyāmig*), *chū* *kan* *zhu* *bāz* *shishī*  
 become fitting), why thy this brother having-died  
*tāt* *hōtsē* *shūng,* *bībī* *tāt,* *hōtsē* *pōrīdk*."  
 was now lived, having gone was now met."

For notes see after the following sentences.

## SENTENCES

1. *Kan nāmān chög dūn?* Thy name what is?
2. *Zhū rānā tē bōrshān bauktō?* This horse-of how-many years went? (How old?)
3. *Zhōdch K<sup>as</sup>hmīr zā tē wārēk tōttō?* Here-from Kashmir to how-much far is?
4. *Kan bauū (baunu) kimē (kibē) tē chanē dū?* Thy father's house-in how-many sons are?
5. *G<sup>a</sup> tōrō bādō wārēkōzh winin tīrāk.* I to-day very far-from walking came.
6. *Ān bauū-tsōō chanēn dōr zhū rinzū zhanī hācī.* My uncle-of son with his sister's marriage became.
7. *Ān kibē chög rānu zīn tō.* My house-in white horse's saddle is.
8. *Nū pūshīnō zīn tsūt.* His back-on saddle tie.
9. *G<sup>a</sup> nū chānū bādō hāngidk.* I his son-to much beat.
10. *Nō dōkhānū den lanē zē tsālēauḍūsh.* He hill on cows, goats grazing is.
11. *Nō bōḍānū chān rānū dēn shōkshīs.* He tree under horse on riding is.
12. *Nauā bāz ānū rinzōjh tēg tau.* His brother own sister than big is.
13. *Nō māulān nish rūpēz pō paulī tau.* Its price two rupees four two-annas is.
14. *Ān bāḍ zikits kibē nūḍ.* My father little house-in remains (lives).
15. *Nōpān nō rūpēā rān.* Him-to those rupees give.
16. *Nō rūpēā nōu dōdch ānn.* Those rupees him from take.
17. *Nōpān zān hānōlēnō būshīs tsūtsū tāḍ.* Him-to to having-continued-beating rope-with having-bound keep.
18. *Khāā ōjh tī tōāth.* Well from water draw (sing.).
19. *Ān ōms pāt.* My before walk.
20. *Hātu chān kan nūms tūtpādū?* Whose son thy behind comes?

21. *Ka hātū dōāch mōlān ungin?* Thou whom from (with) price tookest?

22. *Dēshānū sākārū dōāch.* Village of banker from.

#### NOTES

*Prodigal Son.*—*chanē dū* for *dūsh*. There is not much distinction between 3rd sing. and 3rd plur. in the verb. *ket*, give to me (or you). *rāmū* means give to a third person. *ipānī*, from *idd pān*, into one (place). *bauktō*, contracted from *baug*, went, and *tō*, is. *gātā hācig*, small became, i.e. became hard up. *shēnmiktō* from *shēnmig*, sent, *tō*, is. *phikēāshīzau*, lit. what is spit out, gen. of pass. part. *phikēāshis*, from *phikēāmu*, spit. *hātisī*, lit. who? used for "anyone". *tāc*, place me, *c* is "me", inf. *tācimu*, place me. *guḍ-pā* for *guḍ-pān*, to the hand. *hācimig*, the form of infinitive found in the Standard dialect. *yōkshiz*, pass. part. from *yōnmu*, rear, nourish. *yōkshiz* for *yōkshis*, which is for *yōnshis*. *rinbā* for *rin-pā*, to or in the field. *dādā*, conj. part., having happened, for past tense. *nōs māl ūdēāmig*, he made fly thy property, "he" used for "who", demonstrative for relative.

*Sentences.*—1, *dūn* for *dū*. 4, *dū* for *dūsh*. 5, *bādō*, from Hindi *bārā*, with dental letter for cerebral or from Kōci *bōrī*, *bōhrī*, very. *wārkozh*, *zh* or *ch* means "from". 10, *tsālēauḍūsh*, from *tsālēāmu*, perhaps from Hindi *cārānā*, graze. 12, *rinzōjh*, *jh* for *zh* or *ch*, the ablative ending "from" to express comparison. The same ending appears in *khūā ōjh*, from the well, in sentence 18. 15, *rān*, give to a third person, contrast with *ket* (above), give to me or you. 18, *tōāth*, imperat. of *tōnmu*, bring out. 19, *pāi*, imperat. of *pamu*, walk.



VOCABULARY

Many words used in Lower Kānaurī are loan-words from Kōcī and Hindi. The commonest are marked † below.

above, *den*, w. gen.  
 advisable, *gyāmig*, w. verbal noun; see "wish".  
 after, *nūm*, *nūms*, w. gen.  
 alive, become, *shūnmū*.  
 all, *ts'ī*.  
 along with, *rañ*, w. gen.  
 always, *bārābāl*.†  
 am, *t'āk*, *t'ik*, *ḍāk*; see grammar.  
 angry, become, *rokshinmu*, *rōshinmu*.†  
 anna (two) bit, *paṛlī*†; cf. Panjabi *paṛlī*, four annas.  
 anything, *chī*.  
 arise, *āncimu*; arise up, *den āncimu*.  
 arrive, *bōnmū*.  
 ask, *ēmū*.  
 ass, *phōts*.  
 back, n., *pūshṭīn*, *pōshṭīn*.†  
 bad, *māz*, *māz*.  
 banker, *sūākār*.†  
 bear, n., *hom*.  
 be; see "am", "become".  
 beat, *h'āmū*.  
 beautiful, *dām̐k(h)*, *dhām̐k(h)*; see "good".  
 because, *tāṭē*, w. gen.  
 become, *hācimu*, *dāmū*; see "happen".

bed, *māzau*.†  
 before, *ōm*, *ōms*, w. gen.  
 behind, *nūm*, *nūms*, w. gen.  
 beside, *dōā*, *nōrā*.  
 big, *tēg*.  
 bind, *tsūnmū*.  
 bitch, *kukrī*.†  
 blunt, *ma rask*.  
 body, *ḍēān*.  
 book, *kātāb*.†  
 boy, *chan*.  
 bring, *k'rmū*.  
 broad, *khāē*.  
 brother, older than person spoken of, *atē*; younger than person spoken of, *bāits*, *bhāēt*†; see "sister".  
 buffalo, *māish*.†  
 bull, *dāmū*; bullock, *rāḍ*.  
 butter, *mār*; buttermilk, *bōt*.  
 call, *kūnmū*.  
 camel, *ūt*.†  
 cat (male), *pūsh*†; (female), *pūshī*.  
 clean, *dēvāsh*.  
 clever, *hūshār*.†  
 cock, *kūkra*.†  
 cold, *lisk*.  
 come, *tūnmū*.  
 country, *mūlk*.†  
 cow, *h'zh*; collective plur. *lanē*.

daughter, *cimě*.  
 day, daytime, *lāi*; by day, *lāi*;  
 a day, *dihār†*; see "to-day",  
 "to-morrow".  
 die, *shimū*.  
 distant, *warkō*, *d<sup>o</sup>r†*.  
 divide, *kanmu*.  
 do, *lānmu*.  
 dog, *kūi* (pronounced *kwee*);  
 see "bitch".  
 drink, *tšinmu*; cause to drink,  
*stānmu*.  
 dwell, *nīmū*, *tōshmu*.  
 ear, *kānān†*.  
 eat, *zāmū*; give to eat, *khāē*  
*rānmū*.  
 egg, *lic*.  
 eight, *rāi*; eighthundred, *rairā'*.  
 eighteen, *sōrai*.  
 eighty, *pū nīzā'*.  
 eject, *tōnmū*.  
 elephant, *hathī†*.  
 eleven, *sīd*.  
 explain, *sōmzēāmu†*.  
 eye, *mīn*.  
 face, *stāu*.  
 fall, *d<sup>a</sup>nmū*.  
 famine, *kāl†*.  
 far, *warkō*, *d<sup>o</sup>r†*; as far as,  
*stān*, *zā*.  
 father, *bāo†*.  
 few, *gātō*, *its<sup>a</sup>b*.  
 field, *rin*, *rim*.  
 fifteen, *soṇā*.  
 fifty, *nish nīzā sāi*.  
 fight, *tsūmshimu*; see "hold".  
 finger, *prats*.  
 fish, *matshī†*.  
 five, *nā*; five hundred, *nārā'*.

flee, *bāumū*.  
 foot, *bañ*.  
 for, *tāiē*, w. gen.  
 forty, *nish nīzā'*.  
 four, *pū*; four hundred, *pū rā*.  
 fourteen, *sōpū*.  
 fox, *shīāl†*.  
 from, *dōāch*.  
 (in) front of, *ōm*, *ōms*, w. gen.  
 fruit, *shū*, *shō*.  
 garment, *gas*, gen. *gazū*.  
 ghi, *nār*.  
 give (to me or you), *kēmū*; (to  
 him or them), *rānmū*.  
 go, *dēmū*, *baumū*.  
 goat (he-goat), *āzh*, *ājī*; (she-  
 goat), *bākkār*, *bākhār†*; col-  
 lective plur., *zē*.  
 good, *dāmī(h)*, *dhāmī(h)*,  
*dēwāsh*.  
 graze, *rōānmū*.  
 hair, *krā*.  
 happen, *dāmū*; see "become".  
 happiness, *khāst†*.  
 happy, *khāst†*.  
 hand, *guḍ*.  
 he, *nō*, *nau*.  
 head, *bāl†*.  
 healthy, *rāzī†*.  
 hear, *thāsmu*.  
 hen, *kūkrī*; see "cock".  
 hence, *zhōāch*.  
 her, *nōū*.  
 here, *zhōā'*, *zhōā'*.  
 high, *rāñkh*.  
 hill, *dōkhāñ†*.  
 his, *nōū*.  
 hold, *tsūnmū*; see "fight".  
 horse, *rāñ(h)*.

- hot, *zhög*.  
house, *kim*.  
huff, take a, *rokslinmu*,†  
*röshlinmu*.  
hundred, *rā*.  
hungry, *önön*.  
husband, *däts*.  
husks, *shēfo*.  
I, *gū*, *g'*.  
if, *-ma*.  
ignorant, *lāṭā*.  
iron, *rān*.  
jungle, *dzāngāl*.†  
keep, *tāmā*.  
kill, *shumā*.  
kite, *dānshārā*.  
know, *nēmā*.  
lazy, *māz*, *māz*.  
learn, *hāshimū*.  
leopard, *thār*.  
little, *zigits*, *dzigits*, *gāḷō*, *zikē*;  
a little, *dāk'its*, *dāmri*, *thōra*.†  
live (dwell), *nīmā*, *tōshimā*;  
(be alive), *shūnimā*.  
load, *bārān*.†  
look, *khīmā*, *taimū*.  
man, *mī*, *chūāimī*.  
maize, *zūār* (Hindi *jūār*,  
millet).†  
make, *bōpēmā*,† *lanmā*.  
mare, *rān(h)*.  
meat, *shā'*.  
meet, *chūkskhimū*.  
milk, *kherān*.  
mother, *āō*.†  
moon, *gōlsān*.  
much, *bōdāt*; see "very".  
name, *nāmān*.†  
near, *nēōrā*.†  
necessary, verb subst. with  
infm.  
neck, *rān*.  
night, *shupā*.  
nine, *zgūl*; nine hundred,  
*zgūrā'*.  
nineteen, *sōzgūl*.  
ninety, *pū nīzā' sāl*.  
no, not, *ma*, w. imp. *tha*.  
nose, *stakūts*.  
nothing, *chī ma*.  
now, *hōtsēl*.  
obtained, be, *pōrēmū*,† *chūk-*  
*shimū*; see "meet".  
oil, *tēlān*.†  
one, *īdā*.  
ought, *gyāmig*, w. verbal noun.  
our (thine and mine), *kashū*;  
(his and mine), *nisiā*; our,  
plur., *kishū*.  
outside, *bāira*.†  
own, *ānā*.  
part, *hisān*.†  
pen, *kālām*.†  
pice, *paisā*.†  
pig, *suira*.†  
place, v. tr., *tāmā*.  
plain, *sōlāā*.  
price, *maulān*.†  
proper, *gyāmig*.  
property, *māl*.†  
put, *tāmā*; put on (clothes),  
*skāmā*; put out, *tōnmū*.  
quickly, *hāzāū*.  
rain, *lagdō*.  
read, *pōrtsmū*.†  
rear, v. tr., *yōimā*.  
recognize, *shēsū*.  
remain, *dakcimū*.

remembrance, <i>yhād</i> .†	sound, <i>wāz</i> .†
ride, <i>shōkshimu</i> .	speak, <i>riñmu</i> , <i>lñmu</i> .
river, <i>sōmādrāñ</i> †; see "stream".	spit, <i>phikēāmu</i> .
ring, <i>kanmits</i> .	star, <i>kar</i> .
rise, <i>āncimu</i> ; rise up, <i>den āncimu</i> .	stomach, <i>pētāñ</i> .†
run, <i>thārinmu</i> ; run away, <i>baumā</i> .	storm, <i>lāñ</i> (different from <i>lañ</i> , wind).
rupee, <i>rupēā</i> .†	stream, <i>gādāñ</i> †; see "river".
saddle, <i>zin</i> .†	sun, <i>win</i> ; sunshine, <i>win</i> .
(for) sake of, <i>tāiē</i> .	sweet, <i>thīg</i> .
satisfied, be, <i>grñmu</i> .	take, <i>ñnmū</i> ; take away, <i>phyōmā</i> .
say, <i>lñmu</i> , <i>riñmu</i> .	ten, <i>sāi</i> .
see, <i>tañmu</i> , <i>khimū</i> .	than, <i>āzh</i> , <i>ōzh</i> , <i>ōjh</i> .
seed, <i>bīāñ</i> .†	that, pron., <i>nō</i> , <i>nau</i> .
seven, <i>stisāh</i> ; seven hundred, <i>stish rā'</i> .	then, <i>dāā'</i> , <i>dhāā'</i> .
seventeen, <i>sōstish</i> .	they, <i>nōgau</i> .
seventy, <i>shām nīzā sāi</i> .	thief, <i>cōra</i> .†
sharp, <i>rask</i> .	thirteen, <i>sōrīm</i> .
servant, <i>rigrā</i> .	thirty, <i>nīzā' sāi</i> .
service, <i>palē</i> .	this, <i>zhā</i> .
she, <i>nō</i> , <i>nau</i> .	thou, <i>ka'</i> .
sheep, <i>khās</i> .	three, <i>shāmm</i> ; three hundred, <i>shāmra'</i> .
shepherd, <i>pālā</i> .†	thy, <i>kan</i> .
shoe, <i>shpauno</i> .	tie, <i>tsānmū</i> .
shopkeeper, <i>sāñkār</i> .†	to, - <i>p<sup>h</sup>n</i> , - <i>p<sup>h</sup></i> , - <i>p</i> , - <i>b<sup>h</sup></i> , <i>z<sup>h</sup>n</i> w. gen., <i>dāā'</i> w. gen.
sin, <i>gñnā</i> .†	to-day, <i>tōrō</i> .
sister, <i>riñs</i> ; older than person referred to, <i>dāz</i> †; younger than person referred to, <i>bāñs</i> , <i>bhāñs</i> †; see "brother".	to-morrow, <i>nāb</i> ; day after—, <i>rōmī</i> ; day after that, <i>pāñ</i> ; fifth day, <i>ēñ</i> ; sixth day, <i>cēñ</i> .
sit, <i>toḡmu</i> .	tongue, <i>lē</i> .
six, <i>tugg</i> ; six hundred, <i>ṭugrā'</i> .	tooth, <i>gārē</i> .
sixteen, <i>sōrñk</i> .	town, <i>bāzār</i> .†
sixty, <i>shām nīzā'</i> .	tree, <i>bōñāñ</i> .†
slay, <i>shumū</i> .	twelve, <i>s<sup>h</sup>nish</i> .
sleep, <i>yāñmu</i> .	twenty, <i>nīzā'</i> .
small, <i>dzigits</i> , <i>zigits</i> , <i>zikē</i> .	two, <i>nish</i> ; two hundred, <i>nīrā'</i> .

ugly, *māz*, *māz*.

under, *chan*, w. gen.

understand, cause to, *sōm-*  
*zēāmu*.†

upon, *den*, w. gen.; up to,  
*stān*, *zā*.

upwards, *den*.

very, *bādō*,† *Kōci bōri*.

village, *gaunyan*,† *dēshān*.†

walk, *pāmu*.

wasted, be, *spyukshimu*.

water, *tī*.

way, *om*.

we (thou and I), *kashū*; (he and

I), *nisi*; we, plur., *kishū*.

well; see "health", "good".

what, *chog*; whatever, *chogyān*,  
*ch<sup>g</sup>gyān*.

wheat, *zōd*.

when, *tērbē*, *tērābē*; whenever,  
*tērābēān*.

where, *hām*.

white, *chōg*.

who, *hätt*, *hät*.

why, *chū*.

wife, *tsētsi*.

wind, *lan*; see "storm".

wish, *gyāmu*; see "ought".

with, beside, *dōā'*; along with,  
*rañ*, both w. gen.

woman, *tsētsmī*.

worthy, *lārk*.†

write, *cēmū*.

year, *bōrshān*.†

yesterday, *mōē*; day before—,

*rī*; day before that, *mīāñē*.

you, dual, *kisi*; plur., *kī*.

your, dual, *kisiū*; plur., *kin*.

## CHITKHULI

Far up the valley of the Böspa River, which enters the Sätlāj as a tributary on its left bank about 150 miles from Simla, are two villages called Chitkhül and Rākshām. The inhabitants of these two villages speak a dialect of Kānaurī which is very different from other Kānaurī dialects, including Standard Kānaurī,—so different that it is not understood by people from any other part of Kānaur. In 1907 I met a few men from these villages and had an opportunity of collecting some notes on their dialect. As the dialect, which we may conveniently call "Chitkhūli", is, so far as I know, new to philologists, no apology is needed for reproducing the notes here. Although they are very meagre in extent and give only a slight idea of the grammar, they will serve the purpose of giving some conception of the speech itself and call the attention of philologists to its existence, so that students of language travelling in that region may be encouraged to obtain and publish a satisfactory account of the dialect. It should here be pointed out that another dialect, that of Upper Kānaur, called Thēbērskad, still awaits investigation. It is a remarkable fact that Chitkhūli is confined to these two villages and is not spoken outside them. Similarly, another Tibeto-Burman language, Kānāshī, is spoken in the village of Mālāṇa in Kūlū and nowhere else.

The pronunciation is practically the same as in Standard Kānaurī or Lower Kānaurī. The final *k'* is more of a *k* than in Standard Kānaurī, and so is always here printed *k'*. For the same reason Standard Kānaurī words which are given for purposes of comparison are also made to end in *k'* and not *g'*, in spite of the fact that in what I have elsewhere written on Standard Kānaurī I have printed *g'*.

The following paragraphs comprise brief notes on the grammar, forty-seven short sentences, and a small vocabulary.

Chitkhuli does not appear to have as many forms for declension and conjugation as other Kānauri dialects, but doubtless there are many more than I had time to note.

Nouns make the accusative the same as the nominative. The only dative noted added *-ā* to the nominative, *rānā*, to a horse. *aū*, father, adds *-ē* for the genitive; *mā*, man, does not change for the plural. Contrary to the custom of Standard Kānauri and Lower Kānauri there seems to be no special agent form, the nominative being used in both nouns and pronouns.

Pronouns follow the usual Kānauri type, but are perhaps simpler, as the plural is insufficiently differentiated from the singular. Thus, *gā*, I; *kan*, thou; *yō*, he or this; *sā*, *sīgē*, who? have the same forms in the plural. It is noteworthy that *sā*, who, is found also in Pūrik, though not in Kānauri. I noticed some indications of duals in the personal pronouns, and exclusive and inclusive plurals in the 1st pers. pronoun, but further light is necessary.

The verb has a number of indeclinable forms, the present of the verb substantive and certain forms in the future and past remaining unchanged for all persons and both numbers. The past of the verb substantive adds *-tēk'* to the present form *tō* (shortened to *tō*), and is declined *-tēk'*, *-tēn*, *-te*, the plural being probably the same.

The imperative singular is the root as in so many other Indian languages. The future has a declined form in *-nōk'* and an indeclinable in *-ā* (added to the root) or even the simple root itself. I am not sure of the difference in meaning, if any, between the two undeclined forms. It may have something to do with the negative, for in Kānauri generally the forms in use with negatives are often contracted. The form in *-nōk'* conjugates thus: *nōk'*, *-nōn*, *-nō*, the plural being apparently the same.

The past tense has an indeclinable form ending in *-ī*, and another, which changes for the different persons, ending in *-k'*; thus we have *tandik'*, saw (*-en, -e*), *thusik'*, heard (*-en, -e*), *rōdek'*, went (*-en, -e*). This last ending corresponds to the Standard Kānaurī ending *-dak'*, as in *pōredak'*, was obtained.

The common Standard Kānaurī and Lower Kānaurī endings for the future and past are—

Fut. Standard Kānaurī,	Lower Kānaurī, <i>-ādk.</i>
<i>-tok'.</i>	

Past, Standard Kānaurī,	Lower Kānaurī, <i>-gyidk,</i>
<i>-ak' or -shid.</i>	<i>-kyidk.</i>

In the sentences will be noticed *tañci*, I saw, and *thaci*, I struck. This *c* may be as in Standard Kānaurī, the object "you"—I saw you, I struck you. A *c* also occurs in the imperative *roc*, go, which may have the same meaning as in Standard Kānaurī, i.e. it may indicate the second dual, "go ye two." The *s* in *das*, give, may also have a special meaning.

#### NOUNS

<i>rāñ</i> , horse	<i>aū</i> , father
Gen. <i>rāñ.</i>	Gen. <i>aūe.</i>
Dat. <i>rāñā.</i>	Acc. <i>aū.</i>
Acc. <i>rāñ.</i>	<i>mī</i> , man, plur. <i>mī.</i>

#### PRONOUNS

##### 1st Person

<i>gā</i> , I.	plur. <i>gā</i> , we; (excluding thee?) <i>nī.</i>
<i>āge, nī, nīē</i> , my.	dual, <i>niniñ</i> , thou and I. <i>nishi</i> , he and I.

##### 2nd Person

<i>kan</i> , thou.	plur. <i>kan</i> , you.	<i>kā</i> , thy.
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##### 3rd Person

<i>yō</i> , he, this.	plur. <i>yō</i> , they, these.	<i>yō</i> , his, of this.
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## VERBS

The verb substantive seems to be indeclinable in the present tense. The forms found are *hēn*, *tā*, *tō*, each of which means "am, is, are, art", doing duty for all persons and both numbers.

Past, <i>tōtēk'</i> , I was.	<i>tōtēk'</i> , we were.
<i>tōtēn</i> , thou wast.	<i>tōtēn</i> , you were.
<i>tōte</i> , he was.	<i>tōte</i> , they were.

Cf. Standard Kānauri *tok'*, I am; *ton*, thou art; *to'*, he is, etc.; *tokek'*, I was; *token*, thou wert; *toke'*, he was, etc.

Lower Kānauri, present, *tēdk*, *tōn*, *tō*, etc.; past, *tōtkyīdk*, *tōtkyin*, *tōtk*, etc.

*Other verbs.*—The chief forms which I noticed will be seen in the following table:—

	IMPERATIVE	FUTURE	PAST
sit.	<i>pās</i> , <i>pās</i> .	<i>pās-</i> , <i>pās-nōk'</i> , <i>pāsā</i> , <i>pāsā</i> .	
drink.	<i>tūn</i> .	<i>tūnnōk'</i> , <i>tūnā</i> .	<i>tūl</i> .
see.	<i>tañ</i> .	<i>tañnōk'</i> , <i>tañā</i> .	<i>tāndik'</i> , <i>tañi</i> ?
eat.	<i>zāu</i> .	<i>zānnōk'</i> , <i>zā</i> .	<i>zāl</i> .
go.	<i>rō</i> , <i>roc</i> .	<i>rō</i> , <i>rōā</i> .	<i>rōdek'</i> , <i>rōi</i> .
come.	<i>dyā</i> .	<i>tānnōk'</i> , <i>tau</i> , <i>tōā</i> .	<i>tūthē</i> .
hear.	<i>thas</i> .	<i>thasā</i> .	<i>thasik'</i> , <i>thai</i> ?
strike, beat.		<i>thā</i> .	<i>thatek'</i> .
give.	<i>āas</i> .	<i>āā</i> .	

The forms given above for the future and the past seem to be indeclinable except those in which the 1st singular ends in *k'*. The conjugation of these is as follows:—

- |                                   |                                  |
|-----------------------------------|----------------------------------|
| 1. <i>tūnnōk'</i> , I will drink. | <i>tūnnōk'</i> , we shall drink. |
| 2. <i>tūnnōn</i> .                | 2 and 3 probably the same        |
| 3. <i>tūnnō</i> .                 | as the singular.                 |
| 1. <i>tāndik'</i> , I saw.        | <i>tāndik'</i> , we saw.         |
| 2. <i>tānden</i> , thou sawest.   | 2 and 3 probably the same        |
| 3. <i>tānde</i> , he saw.         | as the singular.                 |

Similarly are conjugated words like *thasik'*, heard; *thasik'*, *thasen*, *thase*; and *thatek'*, struck; *thatek'*, *thaten*, *thate*.

## SENTENCES

1. *Gā dā măn.* I will not give.
2. *Gā rōa măn.* I will not go.
3. *Gā tūna măn.* I will not drink.
4. *Gā zā măn.* I will not eat.
5. *Gā pūsā măn.* I will not sit.
6. *Gā thaci măn.* I did not strike (you?).
7. *Gā tuñci măn.* I did not see (you?). Has *ci* in 6 and 7 the force of 2nd plur. obj. as in Standard Kānauri?
8. *Gā kŭn zaī.* I ate bread.
9. *Gā kŭn zaī măn.* I did not eat bread.
10. *Atē kŭn zaī.* (My) brother ate bread.
11. *Atē kŭn zaī măn.* (My) brother did not eat bread.
12. *Gā ma tandik'.* I did not see.
13. *Gā ma thasik'.* I did not hear.
14. *Gā Khōshyā.* I am a Kanet (by caste).
15. *Gā Khōshyā măn.* I am not a Kanet.
16. *Gā dūā' tōtēk'.* I was there.
17. *Kan dūā' tōtēn.* Thou wert there.
18. *Yō dūā' tōtē.* He was there.
19. *Gā nishī mī dūā' tōtēk'.* We-two men were there.
20. *Nīnin dūā' tōtēk'.* We (thou and I) were there.
21. *Gā tī tūī.* I drank water.
22. *Gā tī tūī măn.* I did not drink water.
23. *Nyūcū kŭn zānō.* Afterwards bread he will eat.
24. *Kan gō hŭnnā.* Thou where livest?
25. *Kan tsē gō rōī.* You all where went?
26. *Kan hamē tōā.* Thou when wilt-come?
27. *Gā ōbī tōā (or tūnōk').* I to-morrow will come.
28. *Kan hamē tūthī.* Thou when camest?
29. *Gā nēi tūthī.* I yesterday came.
30. *Yō nēi tūthī.* He yesterday came.
31. *Nish mī nēi tūthī.* Two men yesterday came.

32. *Yō nēi rōi.* He went yesterday.
33. *Nish mī nēi rōi.* Two men went yesterday.
34. *Yō mī māshrō tā.* This man bad is.
35. *Yō mī zōi tā.* This man good is.
36. *Atē rau.* (My) elder brother will go.
37. *Atē rōdē.* (My) elder brother went.
38. *Yō taru măn.* He does not (or will not) come.
39. *Kan sū tandin.* Thou whom sawest?
40. *Yō sū tādē.* He whom saw?
41. *Yā yō mī sīgē hēn.* Many these men who are?  
(who are all these men?).
42. *Rō, ma na thū.* Go, or I will strike (go, not if, I will strike).
43. *Yō nīē bāyā thatē.* He my younger brother beat.
44. *Yō sīgē?* This who?
45. *Yō āgē atē.* This is my brother.
46. *Yō aūē kyim.* This is my father's house.
47. *Ōbī gā Panē rau.* To-morrow I to Pāngī will go.

## VOCABULARY

ENGLISH	CHITKHULI	STANDARD KANAURI	LOWER KANAURI	PURIK
NOUNS				
father	<i>aū</i>	<i>apa, bon, bau,</i> <i>bōba</i>	<i>bāo</i>	<i>āta.</i>
mother	<i>amā</i>	<i>amā</i>	<i>āō</i>	<i>āma.</i>
brother (elder)	<i>atē</i>	<i>ate</i>	<i>atē</i>	<i>phonō</i>
brother (younger)	<i>bāyā</i>	<i>bayā</i>	<i>bāits</i>	
boy	<i>ācī</i>	<i>ḍēkhrā, sharā,</i> <i>laṭū, chañ</i> (= son)	<i>chañ</i>	<i>phrā, būtshā.</i>
girl	<i>ḍyūcāñ,</i> <i>ḍyūacāñ</i>	<i>ḍēkhār, laṭi.</i> <i>tshētshāts</i>	<i>tsētsmī</i>	<i>bomō.</i>
man	<i>mī</i>	<i>mī</i>	<i>mī</i>	<i>mī.</i>
woman	<i>ḍyūcāñ,</i> <i>ḍyūacāñ</i>	<i>tshēsmī</i>	<i>tsētsmī</i>	<i>bomō.</i>
wife	<i>bōrē</i>	<i>bōrē</i>	<i>tsētstī</i>	
dog	<i>khuī</i>	<i>kūī</i>	<i>kūī</i>	<i>khī.</i>
horse	<i>rāñ</i>	<i>rāñ</i>	<i>rāñ(h)</i>	<i>štā.</i>
fire	<i>mē</i>	<i>mē</i>	<i>mē</i>	<i>mē(h).</i>
water	<i>tī</i>	<i>tī</i>	<i>tī</i>	<i>chū, shū.</i>
house	<i>kyim</i>	<i>kim</i>	<i>kim</i>	<i>khyanma.</i>
bread	<i>kūn, rōttē</i>	<i>rōth</i>	<i>khāē</i>	<i>ṭāki, ṭaiki.</i>
rice	<i>bāt</i>	<i>bat</i>		<i>brās.</i>
face	<i>mukhāñ</i>	<i>(s)tō</i>	<i>stāū</i>	<i>rāñ.</i>
PRONOUNS				
I	<i>gā</i>	<i>g<sup>a</sup></i>	<i>gū, g<sup>a</sup></i>	<i>nā.</i>
my	<i>āge, nā, nāē</i>	<i>añ, añu</i>	<i>añ</i>	<i>nñ.</i>
thou	<i>kan</i>	<i>ka</i>	<i>kā'</i>	<i>khērāñ.</i>
thy	<i>kā</i>	<i>kan</i>	<i>kan</i>	<i>khērī.</i>
he, this	<i>yō</i>	<i>ju</i>	<i>zhu, zhū</i>	<i>dyū.</i>
of him	<i>yō</i>	<i>jū</i>	<i>zhū, zhū</i>	<i>dī.</i>
wetwo (thousand I)	<i>nināñ</i>	<i>kash<sup>a</sup>ñ</i>	<i>kashū</i>	
we two (he and I)	<i>nishi</i>	<i>nishi</i>	<i>nisi</i>	
we (plural)	<i>gā</i>	<i>kish<sup>a</sup>ñā'</i>	<i>kishū</i>	<i>natāñ.</i>

ENGLISH	CHITKHULI	STANDARD KANAURI	LOWER KANAURI	PURIK
we (excluding thee?)	nī	nīnā'		nāca.
you	kan	kinā'	kī	khintān.
they, these	yō	jugo	zhūgan, zhūgan	dyūān.
who?	sū, sīgē	hāt	hāt, hātt	sū.

## ADJECTIVES

many	yā	kyāl'khā	bōdī	manmo.
all	tsē	tseī	ts'ē	sāq, tshanma.
good	zōī	dām, dēbash, bīn's, b'ēts, jikpo	d(h)ām(h), dēwāsh	rgyalba, rgyāla, llyaqmo, noro.
bad	māshro	mār, mashkāts, kōts'n	māz, māz	tsoqpō.
old	būqda	rūzā'		apo, rgāshkhān.
young and strong	mōshātōn	(young) nyūg (strong) zōrsea		tshāntse. dordecān.

## ADVERBS

to-day	thān	torō	tōrō	dirin.
to-morrow	ōbī	nasūm	nāb	āskē.
day after to-morrow	nirēā	rōmī	rōmī	nāns.
yesterday	nēī	mē	mōē	gondē.
when?	hamē	tēr'n	tērbē	nām.
where?	gō	hām	hām	gār, gālīēk', gēika.
here	zhōā	j'n, jūā'	zhōā, zhōā, zhūā', zhūā'	dyūā, dir, dīltēk', dīka.
there	dūā, dir	d'n	dūā, dhūā	er, ēltēk', ēka.
afterwards	nyūcū	nyūms, nyūskō'	nūm, nūms	rgyaba.
not (with imperative)	tha	tha	tha	ma.
not (ordinary)	man	ma	ma	ma.

ENGLISH	CHITKHULI	STANDARD KANAURI	LOWER KANAURI	PURIK
if not, otherwise	<i>mana</i>	<i>ma nima</i> (lit. not became, i.e. if not so)		cf. <i>na</i> = Hindi <i>to</i> , then (in- ferential).

## VERBS

beat, strike	<i>tha</i>	<i>toñ, this</i>	<i>h<sup>en</sup></i>	<i>rdūñ.</i>
come	<i>tō, tau</i>	<i>b<sup>en</sup>, būn</i>	<i>tūn</i>	<i>yoñ.</i>
drink	<i>tūñ</i>	<i>tūñ</i>	<i>tūñ</i>	<i>thūñ.</i>
eat	<i>zā</i>	<i>zā</i>	<i>zā</i>	<i>za.</i>
give	<i>dā</i>	<i>ran</i>	<i>rāñ</i>	<i>tañ.</i>
go	<i>rau, rō</i>	<i>bī, pā, yūn</i>	<i>dē, bau</i>	<i>cha, chē, dūl,</i> <i>drūl.</i>
hear	<i>thas</i>	<i>thas</i>	<i>thas</i>	<i>tshūr, nyān.</i>
live, dwell	<i>hūn</i>	<i>bōsēn, sh<sup>en</sup></i>	<i>nī, tosh</i>	<i>dūk.</i>
see	<i>tañ</i>	<i>tañ</i>	<i>tañ</i>	<i>lta, thoñ.</i>
sit, remain	<i>pūs, p<sup>as</sup></i>	<i>tōshī</i>	<i>dakci, tosh</i>	<i>dūk.</i>

## NUMERALS

1. <i>id'.</i>	11. <i>sigid'.</i>
2. <i>nish.</i>	12. <i>sōnish.</i>
3. <i>homō.</i>	13. <i>sōrūm</i> (ō as English <i>aw</i> ).
4. <i>pō.</i>	14. <i>sapō.</i>
5. <i>nā.</i>	15. <i>soñā.</i>
6. <i>tūk'.</i>	16. <i>sōrūk' (ō as English aw).</i>
7. <i>tissh.</i>	17. <i>sōstish.</i>
8. <i>rai.</i>	18. <i>sōrai.</i>
9. <i>zgūī</i> (ūī almost English "wee").	19. <i>sōzgūī</i> (ūī like English "wee").
10. <i>sai.</i>	20. <i>nīzā'.</i>

It will be seen that the above are the same as in Standard Kānauri, except 3, which in Standard Kānauri is *shūm*. In Lower Kānauri it is *shūmm*, and in Pūrik *sūm*. Chitkhūli should also be compared with Cām̐ba Lāhūli, see *Lang. North. Him.*, pt. iii, p. 37.

## KAGANI

## INTRODUCTION

Kāgānī is the speech of the Kāgān Valley, which lies to the north-east of Abbottabad in the Hazārā District. The Kāgān River flows into the Jihlām below Mūzāffārābād and above Kūhālā. Kāgānī is a dialect of Lahnda, very like Tinauli and Dhūṇḍī or Kairālī (*Lang. North Him.*, pt. iv, pp. 12 ff., 15 ff.), and indeed strongly resembling the whole chain of dialects which run along the south of the hills as far east as Jāmmū, and are generally called Cībhālī. Kāgānī is spoken in the whole of the Kāgān Valley and is known as Hīndko. It is spoken, moreover, practically unchanged in Mānsēhra and Abbottabad. The valley runs up past Jārēd, Kāgān, Bēsāl, and Gīṭī Dās to the boundary of Chīlās. In addition to Kāgānī, which is understood by all, Gūjārī is spoken by all the Gūjars, who in considerable numbers inhabit the hill-sides. Near Mānsēhra are colonies of Pathans who speak Pashto.

To the north and west of the valley lies independent country, Yāgīstān, where Shīnā is spoken, there being no important difference between the dialect of Shīnā in this part of Yāgīstān and that in Chīlās; further down the Indus than Yāgīstān the language is Pashto.

## PRONUNCIATION

The most noticeable feature of the pronunciation is that there are four tones resembling in some measure the Chinese tones (see Preface, p. ix). These tones are indeed a feature of Lahnda generally and of Northern Pānjābī, but not much attention has yet been given to them. Three of them occur only in accented syllables. In all cases they are represented by the letter *h*. This letter has hitherto always been used in all words containing these tones in Lahnda and Pānjābī, and the practical difficulties

involved in recasting the method of transliteration would have outweighed any advantages to be derived from greater accuracy.

It must be noted that *h* is never fully pronounced except when joined to the surd letters *p*, *k*, *t*, *c*. In all other cases the pronunciation is as follows: When *h* precedes the accented vowel it has the deep tone; when it follows it has the high tone. When *h* is initial it is sonant *h* with the deep tone.

The deep tone begins a little above the lowest note that the speaker can reach, rises four or five semi-tones, and sometimes falls again about a tone. The high tone begins slightly more than half an octave higher than the deep tone, and generally falls about a tone. Words may contain both tones. They can be pronounced in any stressed syllable, but as a matter of fact letters accompanied by the deep tone are nearly always unvoiced. A few examples will illustrate the matter. In the following words a perpendicular stroke above the vowel represents the high tone, and a similar stroke below the vowel the deep tone. The first word in each case is the word as it would usually be written, the second as it would need to be written to indicate the tones. *ghār* or *kār*, house; *bhrā* or *prā*, brother; *dhāi* or *ṭāi*, two and a half; *jhāgrā* or *cāgrā*, quarrel; *thhēnā* or *thēnā*, be found; *bhārjāi* or *pārjāi*, sister-in-law; *bhānīyā* or *pānīyā*, brother-in-law; *būhā* or *būā*, door; *bāhrā* or *bārā*, twelve; *ōhnā* or *ō'nā*, them. Words with both tones are *bhēhn* or *pēn*, sister; *jhānh* or *cān*, wind.

The Kāgāni people are particularly fond of the high tone, and use it in many words which do not contain it in North Pānjābi; thus one often hears *kū'ṛi* for *kūṛi*, girl; *kū'the* for *kūthe*, where; and many more. In these words they are not consistent, sometimes inserting and sometimes omitting the tone. As the *h* is fully pronounced when immediately following a surd letter, it does not then affect



the tone, as in *kāttāhā*, stream; *chīkṇā*, pull. In *thhēpā*, be found, the first *h*, coming immediately after the *t*, has no effect on the tone, but the second has, the word being pronounced *thēpā*.

The vowel formed by combining final *-ā* with the *e* of the verb substantive is as nearly as possible French *ê*, the phonetic symbol for which is epsilon. Cerebral *ḷ*, so common in Northern Pānjābī, is not found. *c* and *j* often tend towards *ts* and *dz*; thus, *ricch*, bear, is almost *rittsḥ*.

There is a rather difficult long vowel between *ō* and English *aw*. It is found in such words as *nā*, nine; *cōhdā*, fourteen, and generally in words which have *au* in Northern Pānjābī.

Owing perhaps to the devotion of the inhabitants to their religion, *q* is quite common, where in most districts we should find *k*; thus, *qūtūb*, north; *hāqq*, right; *qīblā*, west (for the *qībla* at Makka).

### NOUNS

The nouns do not call for much comment. The prepositions "of", "to", and "from" are *dā*, *ko*, and *thī* (or *kōlo*) respectively. The agent preposition *sūn*, which is not used with the 1st and 2nd singular pronouns, is interesting. Its use is optional, as the simple oblique is sufficient. The commonest ending for the obl. sing. is *-e* or *-ū*; for the plural it is always *-ā*.

### PRONOUNS

*ūnī*, oblique *ūnā*, is added to a noun or used with *āb* (Urdu *āp*) to indicate respect; cf. Pānjābī *bhrā horī āe nē*, my brother has come; *āp horā dā kī hukm e*, what is your command. (Kāgānī, *bhrā ūnī, āb ūnā dā*.)

### NUMERALS

The numbers 11 to 19 insert an *h*, i.e. employ the high tone. In Pānjābī this is done only when the numbers are used in the oblique.

## ADVERBS

*bhī*, again, is noticeable, as it is (but without the nasal) a characteristic word of the criminal Sāsīs, who are sometimes known as the people who say *bhī bhī rē rē*.

## VERBS

The present of the verb substantive generally combines its vowel with a previous *ā* or *e* (*eā* and *eo* do not combine), *āe* becomes *ai* (French *è*), *āē* becomes *ē*; in *aa* and *ee* one of the vowels is dropped.

The infinitive ends in *-nā*, or (after *ṛ*, *r*, *l*, and generally *s*) *-nā*.

The stative participle is formed in *-ādā* or *-ēādā*, a form found as far away as Jāmmū and in the State of Bāghāt, near Simla.

*Passive*.—It is to be noted that the participle used in the passive along with *gūcchṇā*, go, is unchangeable; thus, *kāṛhī māre geṭ*, the girl was killed.

Perhaps nothing in the verb is more interesting than the two endings of the pres. part.: *-tā* after an unvoiced or surd letter, and *-dā* after a sonant; thus, *chiktai*, he is pulling; *khēndai*, he is eating.

Continuation, ability, and continuance are expressed in a manner similar to Pānjābī, but habit is quite unlike either Pānjābī or Urdu, the pres. part. of the verb being used with *kārnā*, do, as *dīkhtā kārnā*, to be in the habit of looking.

Compound verbs are very common as in Pānjābī and Urdu. *jūlnā* and *gūcchṇā* (go) are both used in compound verbs. In the case of "leave" as in Pānjābī, *chāḍḍṇā*, *chōhrṇā* is used when the meaning is really "leave", and *chāṛṇā* as an intensive.

*Causal verbs*.—Like Pānjābī: *kārnā*, do, caus. *kārāṇā*, cause to be done; *cārnā*, graze, caus. *cārāṇā*, cause to graze.

## BAHRAMGALA

Bährāmgāla is a village two marches south of the Pir Pānjāl Pass, and the dialect spoken there is a variety of Cībhālī, the speech alluded to above, as spread from the Jāmmū border as far as Murree. The dialect of Bährāmgāla has more resemblance to that of the Murree Gālis than to Pūnchī, although geographically the latter is much nearer. We may feel sure that Cībhālī (using this term to denote the speech of the hills from Jāmmū to Murree, but excluding that of the villages lying just under the range) is spoken with little variation over a wide area. The speech of Bährāmgāla is heard with practically no change from below Pōshāna (south of the Pir Pānjāl Pass) to Thānnā, Rājaurī (Rāmpūr), and thence nearly up to Pūnch.

The endings of the future and imperfect are identical in Kāgānī, while there are several points of difference. Cerebral *ḷ* is avoided as in Kāgānī, and, unlike Kāgānī the dialect dislikes cerebral *ṇ*.

## KAGANI

## NOUNS

SINGULAR	PLURAL
Nom. <i>ricch</i> , bear.	<i>ricch</i> .
Gen. <i>ricch-e dā</i> .	<i>ricch-ā dā</i> .
Dat. <i>-e ko</i> .	<i>-ā ko</i> .
Abl. <i>-e kōlo</i> or <i>thī</i> .	<i>-ā kōlo</i> or <i>thī</i> .
Agent <i>-e, -e sūn</i> .	<i>-ā, -ā sūn</i> .

See also *pūttār*, son; gen. *pūttāre dā*, etc.; plur. *pūttār, pūttārā dā*, etc. It will be sufficient to indicate nom., gen., and agent.

Nom. <i>jān-ā</i> , man.	<i>-e</i> .
Gen. <i>-e dā</i> .	<i>-ā dā</i> .
Agent <i>-e, -e sūn</i> .	<i>-ā, -ā sūn</i> .

The *n* in *jānā* is less cerebral than in Pānjābī.

Nom. <i>pān-ī</i> , water.	<i>-ī</i> .
Gen. <i>-īe dā</i> .	<i>-īā dā</i> .
Agent <i>-īe</i> .	<i>-īā</i> .

Nom. <i>ghār</i> , house.	<i>ghār</i> .
Loc. <i>ghāre</i> , in the house, <i>ghāro</i> , from the house.	<i>ghārā bicc</i> . <i>ghārā thī</i> or <i>kōlo</i> .
Agent <i>ghāre</i> .	<i>ghārā</i> .

The suffix *-o*, corresponding to Pānjābī *-ō*, is used only with the singular. The plural has to use a preposition, *thī, kōlo*, etc.

*pē*, father, and *bhrā*, brother, are irregular.

Nom. <i>pē</i> , father.	<i>bhrā</i> , brother.
Gen. <i>pū dā</i> (accent on <i>i</i> ).	<i>-ū dā</i> .
Dat. <i>pū ko</i> .	<i>-ū ko</i> .
Abl. <i>pū kōlo, thī</i> .	<i>-ū kōlo, thī</i> .
Agent <i>pū</i> .	<i>-ū</i> .

*Feminine.*

Nom. <i>trimt</i> , woman.	<i>trimt-ā</i> .
Gen. <i>trimtī dā</i> .	<i>-ā dā</i> .
Agent <i>trimtī, trimtī sūn</i> .	<i>-ā, -ā sūn</i> .

SINGULAR	PLURAL
Nom. <i>kūṛh-ī</i> , girl.	- <i>īā</i> .
Gen. - <i>ī dā</i> .	- <i>īā dā</i> .
Agent - <i>ī</i> , - <i>ī sūṇ</i> .	- <i>īā</i> , - <i>īā sūṇ</i> .

*mā*, mother, *bhēḥṇ* or *bhēṇ*, sister, *dhī*, daughter, inflect in -*ū*.

*mā*; gen. *māū dā*; agent, *māū*, *māū sūṇ*.  
*bhēḥṇ*; gen. *bhēḥṇū dā*; agent *bhēḥṇū*, *bhēḥṇū sūṇ*.  
*dhī*; gen. *dhīū dā*; agent *dhīū*, *dhīū sūṇ*.  
*ākḥh*, eye, has plur. *ākḥhīā*.

## PRONOUNS

SINGULAR	PLURAL
<i>First Person.</i>	
Nom. <i>mē</i> , I.	<i>āsī</i> .
Gen. <i>mārā</i> , <i>mārḥā</i> .	<i>āsā</i> .
Dat., Acc. <i>mī kō</i> , <i>mī kā</i> .	<i>āsā ko</i> .
Abl. <i>mārē kōlo</i> , <i>mārḥe kōlo</i> .	<i>āsā kōlo</i> .
Agent <i>mē</i> .	<i>āsā</i> , <i>āsā sūṇ</i> .
<i>Second Person.</i>	
Nom. <i>tū</i> .	<i>tūsī</i> .
Gen. <i>tāḥrā</i> , <i>tārā</i> .	<i>tūs dā</i> .
Dat., Acc. <i>tū ko</i> .	<i>tūsā ko</i> .
Abl. <i>tārḥe kōlo</i> , <i>tāre kōlo</i> .	<i>tūsā kōlo</i> .
Agent <i>tūdḥ</i> .	<i>tūsā</i> , <i>tūsā sūṇ</i> .

*Third Person.*

Nom. <i>ē</i> , <i>ēh</i> , this, he, she, it.	<i>ē</i> .
Gen. <i>īs dā</i> .	<i>ēhnā dā</i> .
Dat., Acc. <i>īs ko</i> .	<i>ēhnā ko</i> .
Abl. <i>īs de kōlo</i> .	<i>ēhnā kōlo</i> .
Agent <i>īs</i> , <i>īs sūṇ</i> .	<i>ēhnā</i> , <i>ēhnā sūṇ</i> .

Nom.	ō, ōh, that, he, she, it.	ō.
Gen.	ūs dā.	ōhnā dā.
Dat., Acc.	ūs ko.	ōhnā ko.
Abl.	ūs de kōlo.	ōhnā kōlo.
Agent	ūs, ūs sūn.	ōhnā, ōhnā sūn.
Nom.	kōn, who?	jehṛā, jē, who (rel.).
Gen.	kās dā.	jīs dā.
Agent	kās, kās sūn.	jehṛe.
Nom.	kūī, anyone, someone.	āb-ūnī, you (respectful).
Gen.	kāse dā.	āb-ūnā dā.
Agent	kāse, kāse sūn.	āb-ūnā.

kē, what? *kējḡh*, anything, something; *sāb kējḡh*, everything; *jē kējḡh*, whatever.

*itnā*, so much; *kētnā*, how much? *jētnā*, as much (rel.).

*ūnī*, oblique *ūnā*, is added to nouns to indicate respect. It is used in the same way as the Pānjābī *horī*, *horā*, thus: *bhrā ūnī*, (my) brother; *sāhb ūnā dī gā*, the Sahib's cow. *ūnī* is always used in the plural (of respect).

The word *sūn* is used with nouns and with pronouns of the 3rd person, also with the plural of the 1st and 2nd pers. pron. When asked the exact signification of *sūn* the people say it is respectful. That may perhaps have been originally its force, but now one hears phrases like *kūtṭe sūn kītṭai*, a dog has done it, where there can be no idea of respect.

*bhrāū sūn khādhai*, my brother has eaten it.

*kēṛhī sūn ākhēā*, the girl said it.

*tūsā sūn mēlēā*, you milked (the cow).

#### ADJECTIVES

Adjectives ending in *-ā* in the masc. sing. agree with their nouns in number, gender, and case, thus:—

*māṛhā pē*, my father; *māṛhī bōhtī*, my wife; *māṛhēā pūtṭārā dā*, of my sons; *māṛhīā dhīā*, my daughters.

Other adjectives do not change unless when used as nouns, in which case they are declined as nouns.

Comparison is expressed by means of *thī* or *kōlo*.

*ē cānai*, this is good; *ē ēs thī cānai*, this is better than this; *ē sārēd kōlo cānai* or *sārēd thī cānai*, this is better than all, this is best.

## NUMERALS

1. <i>hīkk.</i>	11. <i>yāhrā.</i>
2. <i>dō.</i>	12. <i>bāhrā.</i>
3. <i>trē.</i>	13. <i>tēhrā.</i>
4. <i>cār.</i>	14. <i>cōhdā.</i>
5. <i>pānj.</i>	15. <i>pāndhrā.</i>
6. <i>chē.</i>	16. <i>sōhlā.</i>
7. <i>sātt.</i>	17. <i>sātāhrā.</i>
8. <i>āttth.</i>	18. <i>āthāhrā.</i>
9. <i>nō.</i>	19. <i>ūnnhī.</i>
10. <i>dās.</i>	20. <i>bīh.</i>
1½. <i>dēq̄h.</i>	3½. <i>sāq̄he trai.</i>
2½. <i>qhār.</i>	4½. <i>sāq̄he cār, etc.</i>

*sāwā* is not used, *pā* for quarter is common.

Rs. 3-4-0, *trai rūpāe hīkk pā.*

R. 1-4-0, *pānj pā.*

once, twice, etc., *hīkk wārī, dō wārī, etc.*; both, *dōne.*

## ADVERBS

## Time

now, *īs wele, hān.*

then, *ūs wele.*

when? *kādā.*

whenever, *jī-kāde.*

when (rel.), *jēs wele.*

in the morning, *fāzrā.*

at night, *rātī.*

last year, *pārū dā bārs.*

the present year, *jāldā bārs.*

up to two hours, as long as

two hours, *dūd ghārīdā*

*tānā.*

to-day, *āj.*

to-morrow, *sābāh* (accent on second).

day after to-morrow, *ātrā.*

on fourth day, *cauthe, cōthe.*

yesterday, *kāll.*

yet (as in "not yet"), *ājā.*

the coming year, *ēndā bārs.*

yet, up to now, *āje tānā.*

*Place*

here, <i>ēhthe</i> .	hence, <i>ēhtho</i> .
there, <i>ōhthe</i> .	thence, <i>ōhtho</i> .
where ? <i>kūhthe</i> .	whence ? <i>kūhtho</i> .
whither ? <i>kār</i> .	up to where ? <i>kūhthe tāṇā</i> .
up to there, <i>ōhthe tāṇā</i> .	up to here, <i>ēhthe tāṇā</i> .
upwards, <i>ūtā</i> .	downwards, <i>tālā</i> .
on this side, <i>ārār</i> .	on the far side, <i>pār</i> .
again, <i>bhā</i> .	inside, <i>āndār</i> .
again, <i>fār</i> .	far, <i>dār</i> .
outside, <i>bāre</i> .	always, <i>hāmēsha</i> .
near, <i>nēre</i> .	

*Others*

quickly (adj.), <i>baīlā</i> .	not, no, <i>nāh, na</i> .
why ? <i>kāā</i> .	slowly, <i>hālāā</i> .
in this way, <i>īs tāre</i> .	in what way ? <i>kās tāre</i> .
in that way, <i>ās tāre</i> .	in which way (rel.), <i>jēs tāre</i> .

Many adjectives may be used as adverbs. When so used they follow the rules for adjectives.

## PREPOSITIONS

Most prepositions govern the genitive. Those governing the genitive are marked (*g*) below.

<i>kāl</i> , near, beside ( <i>g</i> ).	<i>wāse</i> , for sake of ( <i>g</i> ).
<i>kōlo</i> , from, from beside,	<i>ko</i> , to.
than ( <i>g</i> ).	<i>dā</i> , of.
<i>nāl</i> , along with, with	<i>bīcc</i> , in, among ( <i>g</i> ).
(of instrument) ( <i>g</i> ).	<i>bīcco</i> , from among, from
<i>thī</i> , from, than.	in ( <i>g</i> ).
<i>ūtte</i> , upon ( <i>g</i> ).	<i>pār</i> , on that side of ( <i>g</i> ).
<i>ārār</i> , on this side of ( <i>g</i> ).	



## VERBS

*Verb Substantive*

Pres.	ā.	ā.
	ē.	ō.
	ē.	ēn, hēn.
Past.	āsā, fem. āsī.	āsē, fem. āsīl.
	āsē, fem. āsīē.	āsō, fem. āsīō.
	āsā, fem. āsī.	āsē, fem. āsīā.

Sometimes the first syllable has the high tone *āhsā*,  
*āhsī*, etc.

*ḍōlnā*, pour out

Imperat.	<i>ḍōl, ḍōle</i> ; polite sing. <i>ḍōlī</i> .
Pres. subj.	<i>ḍōlā.</i>
	<i>ḍōlē.</i>
	<i>ḍōlēn.</i>
Fut.	<i>ḍōlsā.</i>
	<i>ḍōlsī.</i>
	<i>ḍōlsīn.</i>

Past cond. or pres. part. *ḍōldā*; fem. *ḍōldī*; plur. *ḍōlde*,  
fem. *ḍōldīā*.

Pres. ind., formed by combining pres. part. and pres.  
verb subst. thus:—

<i>ḍōldā</i> , fem. <i>ḍōldī ā</i> .	<i>ḍōldē ā</i> , fem. <i>ḍōldīā</i> .
<i>ḍōldē</i> , fem. <i>ḍōldī ē</i> .	<i>ḍōldē o</i> , fem. <i>ḍōldīō</i> .
<i>ḍōldai</i> , fem. <i>ḍōldī ē</i> .	<i>ḍōldēn</i> , fem. <i>ḍōldīēn</i> .

Imperf. composed of pres. part. and past verb subst.  
*ḍōldā āsā*, etc.

Past, *ḍōlēā*, fem. *ḍōlē*; plur. *ḍōle*, fem. *ḍōlēā*.

Pres. perf. *ḍōlēai* (*ḍōlēā e*), etc. (past and pres. verb  
subst.).

Plup. *ḍōlēā āsā* (past and pres. verb subst.).

Conj. part. *ḍōlke*, having poured out.

Stat. part. *ḍōlēādā*, in the state of having been poured  
out, poured out: fem. *ḍōldī*; plur. *ḍōlede*, fem. *ḍōldīā*.

Past part. *ḍōlēā*, poured.

*Passive.*—The passive is formed by joining the inflected sing. masc. of the past with the verb *gācchṇā*, go. The inflected sing. part. is unchangeable, e.g., *ō dōle gēā*, it (masc.) was poured out; *ō dōle gēi*, it (f.) was poured out; *ō dōle gēiā*, they (f.) were poured out; so also *dōle gaisā*, will be poured out; etc.

The pres. part. or past cond. ends in *-dā* when the root of the verb ends in a voiced consonant or vowel (or vowel followed by *h*), and in *-tā* when the root ends in an unvoiced consonant. Thus *hūttā*, from *hūṭṇā*, to get tired; *hāktā*, from *hāṭṇā*, be able; *jūldā*, from *jūlnā*, go, etc.

I heard one exception to this rule: *ṭākṇā*, call, takes *ṭākdā*. Possibly this is accidental, due to ordinary Lahnda influence.

*ghinnā*, take

past, *ghidā*, other tenses regular.

*khēṇā*, eat

Imperat. *khā*, *khāo*, polite sing. *khāi*.

Fut. *khaisā*, *khaisi*, etc.

Pres. part. *khēndā*.

Past, *khādhā*.

*ēṇā*, come

Fut. *aisā*.

Past, *āyā*.

Stat. part. *āyādā*, fem. *āidi*; plur. *āide*, fem. *āidiā*.

*gācchṇā*, go

Imperat. *gācch*.

Fut. *gaisā*.

Past, *gēā*.

Stat. part. *gēādā*, fem. *gēidi*; plur. *gēide*, fem. *gēidiā*.

*jūlnā*, go

Imperat. *jūl*.

Fut. *jūlsā*.

Past, stat. part., etc., as for *gācchṇā*.

*ājṇā*, sit

Imperat. *āj* (*āj gācch*, sit down; cf. Hindi *baiṭh jā*).

Fut. *ājsā*.

Past, *aiṭhā*.

Stat. part. *aiṭhādā*, fem. *aiṭhādī*; plur. *aiṭhede*, fem. *aiṭhīdī*.

*cēṇā*, lift

Imperat. *cā*, *cāo*.

Fut. *caisā*.

Pres. part. *cēndā*.

Past, *cāṣā*.

*āṇṇā*, bring

Fut. *āṇsā*.

Pres. part. *āṇḍā*.

Past, *āṇḍā* (same form as pres. part.).

*hūṭṭā*, be tired

Pres. part. *hūṭṭā*.

Stat. part. *hūṭṭādā* (accent on *ē*).

*lēṇā*, put on (clothes, etc.)

Imperat. *lā*.

Fut. *laisā*.

Pres. part. *lēṇḍā*.

Past, *lāyā*.

Stat. part. *lāyādā*.

*thēṇā* (*thhēṇā*), be found, be obtained

Fut. *thaisā*.

Pres. part. *thēṇḍā* (*e* like *è* in French *père*).

Past, *thāyā*.

Stat. part. *thāyādā*.

The deep tone is found sometimes in this verb immediately after the initial *th*. It is specially marked in the inf. *thhēṇā*, pronounced *thēṇā*.

*hōṇā*, be, become

Fut. *hōsā*.

Pres. part. *hōndā*.

Past, *hōyā*.

Stat. part. *hōyādā*.

*Habit*.—To express habit the pres. part. is used, agreeing in gender and number with its noun along with the required tense of *kārnā*.

*kheṇḍā kāro* (fem. plur.), make a habit of eating.

*kheṇḍī kārsā*, I (fem.) shall make a habit of eating.

*Continuution*.—Keeping on doing a thing. The pres. part. agreeing as before is used with *rēḥṇā*, remain.

*nhēndā rēhā*, he continued washing himself.

*nhēndā rēhīā*, they (the women) continued washing themselves.

*Ability*.—Ability is expressed by means of the verb *hākṇā*, be able, with the root of the required verb.

*mē nā jūl hāktā*, I am unable to go.

*mē jūl nā hāktī*, I (fem.) am unable to go.

*Necessity, advisability, etc.*—The inf. with the verb subst. *hōṇā*, become.

*mā kō jūlnai*, I have to go, I ought to go.

*tā ko jūlnā hōsī*, you will have to go.

Sometimes the expression means merely intention or even futurity :

*kādā jūlnai*, when are you going, when do you intend to go ?

The almost invariable combination of the vowel of the pres. verb subst. with a previous *ā* or *e* is worthy of note. Thus we have :—

*ō jāṇai*, he is a man, for *ō jāṇā e*.

*ō jūldai*, he is going, for *ō jūldā e*.

*kūr gāden*, where have they gone (are in the state of having gone), for *gāde ēn*.

*kē ākhēai*, what did he say, for *ākhēā e*.

*kūhthe gēādē*, where did you go, for *gēādā ē*.

*mē ākhtā*, I am saying, for *ākhtā ā*.

The *ai* is almost exactly the French *è*, phonetically often written epsilon.

I saw no sign of the existence of an organic passive such as the Pānjābī pres. part. pass. *ghāllidā*, being sent, or of any word corresponding to *cāhiye*, *cāhidā*. In place of this latter a word meaning good or bad is used.

*gācchṇā cānai*, it is right or proper to go.

*ts tāre kārṇā cānā nīh*, one ought not to do this.

*ts tāre kārṇā būrai*, it is bad to do thus.

#### THE PRODIGAL SON

*hitke jāne de dō pūttār āhse, ohnā biceco*  
one man of two sons were, them among-from

*nīkṛe pūttre āpne pū ko ākhe "bājī*  
by-little son own father to was-said "Father

*jehṛā tūsḍā māle dā hīssā mālko ēndai*  
what you-of property of part me-to coming-is

*tūstī bāṇḍ dēo": ohnā āpnā māl*  
you dividing give": by-them (him) own property

*bāṇḍ dītā. thōṛēā dīhāṛēā picche nīkṛā*  
dividing was-given. Few days after little

*pūttār sāb kījḥ jāmā kārke*  
son all something collected having-made

*dūe dūre de mīlkhe ko gācch rēhā: ohthe*  
another far of country to going remained: there

*āpnā māl sārā māndēā kāmṇā bīcc khārāb*  
own property all evil works in bad

*kār chūrēā: jī-kāde sārā māl*  
making left (ruined): whenever all property

*khāro kār rēhā ūs mīlkhe bīcc*  
spending making remained that country in

*kāht* (or *hāftā*)      *pai*      *gēā* :    *oh*    *hūn*    *bhūkkhā*  
famine                    falling      went :    he    now    hungry

*hūndai.*    *ūs*    *mīlkhe*    *de*    *hīkke*    *jāne*    *nāl*  
being-is.    That    country    of    one    man    with,

*gācchke* (*jūlke*)      *rāl*      *gēā,*      *ūs*      *ūske*  
having-gone,            joining      went,      by-him      him-to

*khārke*    *āpnī*    *bārī*    *bīcc*    *bhēde* (*ūndhe*)    *āpne*  
having-taken    own    field    in    sheep (pigs)    own

*āvrānne*    *wāse*    *chōhrēā.*    *jīs*    *welē*    *oh*    *fīkre*    *bīcc*  
grazing    for    was-left.    What    time    he    thought    in

*āyā*    *ākhan*    *lāggā*    " *marhe*    *pīū*    *de*    *kītne*  
came    to-say    began    "my    father    of    how-many

*māzūr*    *rāttī*    *rājike*    *khēndēn,*    *mē*    *ēthē*  
labourers    bread    having-been-sated    eating-are,    I    here

*bhūkkhā*    *mārdā,*    *mē*    *āpne*    *pīū*    *kōl*    *jūlsā,*  
hungry    dying-am,    I    own    father    beside    will-go,

*ohnā*    *ko*    *ākhsā*    ' *Khūdā* (*rāsul*)    *dā*    *hāqq*  
them    to    will-say    'God (prophet)    of    right

*nākhsān*    *kītā*    *tūrā*    *bī*    *gūnā*    *kītā*    *īs*  
injury    was-done    thy    also    sin    was-done    this

*jūgā*    *nā*    *rēhā*    *tūra*    *pūttār*    *ākhan,*    *mī*  
worthy    not    remained    thy    son    they-may-say,    me

*kō*    *māzūre*    *dē*    *mīsāl*    *rākh."*    *ūtthke*  
to    servant    of    likeness    place."    Having-arisen

*āpne*    *pīū*    *kōl*    *tūr*    *gēā* :    *oh*    *ājā*    *dūr*    *āsā*  
own    father    beside    going    went :    he    still    far    was

*ūs*    *de*    *pīū-sūn*    *dīthā,*    *daurke*    *gēā,*  
him    of    father-by    was-seen,    having-run    went

*kalāwe*    *bīcc*    *nāpārke*    *mīlēā,*    *ūs*    *ko*    *ākheā*  
embrace    in    having-seized    met,    him    to    was-said

"*Khūdā* (*rāsul*) *dā* *hāq* *nākhāsān* *kītā*, *is*  
 "God (prophet) of right injury was-done, this  
*jūgā* *nā* *rēhā* *tūrā* *pūttār* *ākḥān*."  
 worthy not remained thy son they-may-say."

*naucarā* *ko* *ākḥēā* "*cānā* *cīrā* *tūsī* *āno*  
 servant to was-said "good garment you bring  
*iske* *lūā* *lō*, *ānlī* *ūtī* *angūṭhī*  
 this-to causing-to-be-put-on take, finger on ring

*lūā* *lō*, *paire* *ko* *chūttār*, *pālēde*  
 causing-to-be-put-on take, foot to shoe, fattened

*bācche* *ko* *ānke* *zābā* *kāro*, *ūs* *ko*  
 calf to having-brought kill make, it to

*khāwā* *tē* *khūshī* *kārā*, *eh* *pūttār* *mārā*  
 we-may-eat and joy may-make, this son my

*mār* *geā* *āsā*, *fīr* *jī* *geā*, *gūm* *geā*  
 dying gone was, again living went, lost gone

*āsā*, *bhī* *thā* *geā*."  
 was, again found went."

*ūs* *dā* *bārā* *pūttār* *zīmī* *bīcc*  
 Him of big son ground in

*āsā*, *jīs* *welē* *nēre* *ā* *geā* *gēṇā*  
 was, what time near coming went singing

*bājēṇā* *sūṇēā*, *naucārē* *ko* *tāke*  
 playing was-heard, servant to having-called

*pūcchēā* "*kē* *hōēādai*," *ūs* *ākḥēā* *tūrā*  
 was-asked "what become-is," by-him was-said thy

"*nīkrā* *bhrā* *ā* *geā* *tūre* *pīrā* *ūs*  
 "little brother coming went thy father-by him

*wāse* *pālēādā* *bācchā* *zābā* *kārā*  
 for fattened calf kill getting-made

*lēai,                    ʔs wāse ʔs dā pūttār ʔs ko*  
 has-been-taken, this for him of son him to  
*jīndā thā geā.” ʔh khāfā hōēā āndār nīh*  
 living being-found went.” He angry became in not  
*jāldā, ʔs dā pē bīrē āyā, ʔs ko mālēn*  
 goes, him of father out came, him to to-persuade  
*lāggā: pūttre ākhēā “mē ʔtne bārs tūrī*  
 began: by-son was-said “by-me so-many years thy  
*khīzmāt kīti, tūdd kade bākṛā bī nīh*  
 service was-done, by-thee ever goat even not

*dittā mē yārā hāmzōlēā nāl khūshī*  
 was-given I friends companions with joy

*kārā, jīs wele ʔh tūrā pūttār āai*  
 may-make, what time this thy son come-is

*jīs tūrā māl kānjrīā ʔtte ʔjārēā,*  
 by-whom thy property harlots upon, was-ruined,

*tā ʔs wāse pālēādā bācchā zābā kārdē.”*  
 thou him for fattened calf kill makest.”

*pīū sūn ʔs ko ākhēā “pūttārā tā*  
 father by him to was-said “Son thou

*hāmēsha māre kōl rehndē (hōndē) tē jē-kījjh*  
 always my beside remainest (being-art) and whatever

*mārai tūrai, khūshī kārnī tē khūsh hōnā*  
 mine-is thine-is, joy to-make and joyful to-be

*cānai, ke gāl ē ʔh tūrā bhrā mar*  
 good-is, what thing is this thy brother dying

*geā āsā, fīr jī geā, gūm geā āsā bhī*  
 gone was, again living went, lost gone was again

*thā geā.”*  
 being-found went.”



Notes.—*hīkhe*, oblique of *hīkk*; *ākhe* for *ākhēā e*; *dāā*, second, other; *chūrēā*, left; in composition the usual form is *chūrṇā*, otherwise *chōhṇā*, leave; see a couple of lines down. *Khūdā rāsul*, God and the Prophet; the Kāgān people are such strong Muhammadans that it is difficult to get them to speak of God without the addition of Muhammad. *pīū sūn*, for *sūn* see after pronouns in grammar; *lūā lo*, *lūā* is causative of *lē*, take, put on; *chittār*, in Pānjābī this means only a worn-out shoe; *pālede*, obl. of *pālēādā*; *bhī*, again; *bhī* is used by the criminal tribe of the *Sāsīs* in this sense; *āai*, for *āyā ē*, is come; cf. *ākhe* for *ākhēā ē*, above.

## STORY

*qūtbe dī jhānhū dā tē dīhe dā jhāgrā hōēā*  
north of wind of and sun of quarrel became  
“*āsā biccō kēhrā dāhdai*,” *ūs rāh te*  
“us among-from who strong-is,” that way on  
*jānā hīkk mūsāfir tūrdā jūldai, gārm pāttū*  
man one traveller walking going-is, warm cloak  
*ūtte dhākkēādai, ohnā ākhēā* “*jehrā pāttū*  
over covered-is, by-them was-said “who cloak  
*ūtto ūlhārsī oh dāhdā hōsī*.”  
over-from will-take-off he strong will-be.”

Notes.—*ūtte*, upon himself; *dhākkēādai*, stat. part with *e*; *ūtte*, from over, i.e. off; *ūlhārnā*, take off, corresponds to *ūtārṇā*; “strong” here means “stronger”.

## VOCABULARY

able, be, <i>hākṇā</i> .	clothes, <i>cīṇē</i> .
again, <i>fir</i> , <i>bhī</i> .	cock, <i>kūkūr</i> .
alive, <i>jindā</i> ; become alive, <i>jī gacchṇā</i> .	collect, <i>jāmā kārnā</i> .
all, <i>sābbh</i> .	come, <i>ēṇā</i> .
always, <i>hāmēsha</i> .	companion, <i>hāmzōlā</i> .
angry, <i>khāfā</i> .	country, <i>mīlkh</i> .
apple, <i>cōtā</i> .	cover, <i>qhākkṇā</i> .
ask, <i>pācchṇā</i> .	cow, <i>gā</i> .
ass, <i>khōtā</i> .	daughter, <i>dhi</i> ; -in-law, <i>nūh</i> .
bad, <i>mandā</i> , <i>khārāb</i> .	day, <i>dihār</i> .
be, become, <i>hōṇā</i> .	deer, etc., <i>mārkhōr</i> , kill, <i>rāī</i> .
bear, <i>ricch</i> .	descend, <i>laihṇā</i> .
beat, <i>mārnā</i> .	desire, <i>māṇṇā</i> .
because, <i>kē gāl e</i> .	die, <i>mārnā</i> .
begin, <i>lāggṇā</i> .	divide, <i>bāṇḍṇā</i> .
beside, <i>kōl</i> .	do, <i>kārnā</i> .
beyond, <i>pār</i> .	dock-plant, <i>holā</i> .
big, <i>bārā</i> .	dog, <i>kāttā</i> .
bird, <i>shilāṇḍā</i> .	door, <i>buhā</i> .
bitch, <i>kāttī</i> .	down, <i>tālā</i> .
both, <i>dōṇē</i> .	drink, <i>pīṇā</i> .
boy, <i>nīṇḍhā</i> .	dwelt, <i>bāsṇā</i> .
bring, <i>āṇṇā</i> .	east, <i>cārhdā</i> .
brother, <i>bhrā</i> ; -in-law (sister's husband), <i>bhāṇīā</i> ; (wife's brother), <i>sālā</i> .	eat, <i>khēṇā</i> .
buffalo, <i>mānjh</i> ; — calf, <i>jhōtā</i> ; (smaller one), <i>kātā</i> .	eight, <i>āṭṭh</i> .
bull, <i>dānd</i> .	eighteen, <i>āihāhrā</i> .
calf, <i>bācchā</i> .	eleven, <i>yāhrā</i> .
call, <i>tāknā</i> .	embrace, v., <i>kālāwe bicc nāpāṇṇā</i> .
cat, <i>bilā</i> .	eye, <i>ākkh</i> .
cedar, <i>pālāddhār</i> .	famine, <i>hāftā</i> , <i>kāht</i> .
chestnut, <i>bānnā khōr</i> .	far, <i>dūr</i> .
cloak, <i>pāṭṭū</i> .	father, <i>pē</i> ; -in-law, <i>sōhrā</i> .
	fatten, <i>pālāḍā</i> .
	few, <i>thōrē</i> .
	field, <i>bārī</i> , <i>zīmī</i> .

- fifteen, *pāndhrā*.  
 fight, v., *jhāgārṇā*; n., *jhāgrā*.  
 find, be found, *thēṇā*, *thhēṇā*.  
 finger, *āṇlī*.  
 fir (*Abies pindrau*), *kāchāl*.  
     (*Picea morinda*), *rēwār*.  
 five, *pānj*.  
 foot, *pair*.  
 four, *cār*; four annas, *pā*.  
 fourteen, *cōhḍā*.  
 from, *kōlo*, *thī*, -o.  
 garment, *cīṛā*.  
 girl, *kūrki*.  
 give, *dēṇā*.  
 go, *gācchnā*, *jūlnā*.  
 goat, *bākrā*.  
 good, *cāṇā*.  
 graze, v. tr., *cārāṇā*.  
 ground, *zīmī*.  
 hail, n., *krīṛī*, *kōrār*, *bālōddār*.  
 half: three and a half, etc.,  
     *sāḍhe trai*, etc.; see "one",  
     "two".  
 hand, *hātth*; see "right",  
     "left".  
 happiness, *khūshī*.  
 happy, *khūsh*.  
 he, *ōh*, *ēh*.  
 head, *sīr*.  
 hear, *sūṇmā*.  
 hen, *kākrī*.  
 hence, *ētho*.  
 here, *ēthē*.  
 hill, *qhākā*.  
 horse, *ghōrā* (not *r*).  
 hot, *gārm*.  
 hour, *ghārī*.  
 house, *ghār*.  
 hungry, *hāftā*, *bhūkkhā*.  
 husband, *khāsm*.  
 I, *mē*.  
 in, *bicc*.  
 injure, *nūkhāsān kārnā*.  
 inside, *āndār*.  
 joy, *khūshī*.  
 joyful, *khūsh*.  
 kestrel, *hāṭṭīchā* (*ch* almost *tsh*).  
 labourer, *māzār*.  
 laugh, *hāsṇā*.  
 leave, *chōhrṇā*: (in composition  
     as mere intensive), *chārṇā*.  
 left (not right), *khābbā*.  
 lift, *cēṇā*.  
 little, *nīkrā*; a little, *thōṛā*.  
 live (dwell), *bāsṇā*; be alive,  
     *jīṇā*.  
 living, *jīndā*.  
 look, *ākhṇā*; look for,  
     *qhāṇḍhṇā*.  
 man, *jāṇā*.  
 maple (three-eared), *traikānnā*.  
 mare, *ghōrī* (not *r*).  
 medlar, *bāṭāñī*; see "pear".  
 meet, *mīlnā*.  
 milk, v. tr., *mēlnā*.  
 moon, *cānn*.  
 morning, in the, *fāzrā*.  
 mother, *mā*; -in-law, *sāss*.  
 mountain, *qhākā*.  
 much, so, *itnā*; how much?  
     *kitnā*; as much (rel.), *jītnā*.  
 mule, *kācrā*.  
 my, *mārḥā*, *mārā*.  
 near, *nērē*.  
 need (be needful), *pākār hōṇā*.  
 nephew (brother's son), *pātrhūā*  
     (*bhātrīā*); (sister's son),  
     *khūrēā*.

- night, *rāt*.  
 nine, *nō*.  
 nineteen, *ūnnhī*.  
 no, *nā, nīh*.  
 north, *qūtrāb*.  
 nose, *nākkh*.  
 not, *nā, nīh*.  
 nothing, *kijjh nā, kijjh nīh*.  
 now, *hān*; up to now, *āje tānū*.  
 obtained, be, *thhēnā, thēnā*.  
 of, *dā*.  
 old (man), *būdhā*.  
 on, *ūtte*.  
 one, *hikk*.  
 one and a half, *qēqh*.  
 other, *dāa*.  
 outside, *bīre*.  
 pear (tree), *bātān*; see  
     "medlar".  
 persuade, *mālnā*.  
 pierce, *cūbbhā*.  
 pig, *ūndhā*.  
 pine (*Pinus excelsa*), *bīār*.  
 place, v., *rākhā*.  
 play, v. (music), *bājēnā*.  
 plum (*Prunus padus*), *bhārth*.  
 pour out, *qōlnā*.  
 prayer, *nāmāz*; time of early  
     afternoon prayer, *pēshī*; of  
     later afternoon prayer, *qīgār*.  
 property, *māl*.  
 prophet, *rāsūl*.  
 pull, *chikkā*.  
 put on (clothes), *lēnā*; cause  
     to be put on, *lūānā*.  
 quarrel, *jhāgrā*.  
 quarter, *pā*.  
 remain, *rēhā*.  
 right (not left), *sājā*.  
 ring, *āngūthī*.  
 rise, *ūpphā*; see "stand".  
 river; see "stream".  
 ruin, v. tr., *ūjārā, khārāb*  
     *kārā*.  
 run, *daurnā*.  
 sacrifice, v. tr., *zābā kārā*.  
 sake, for—of, *wāse*.  
 satisfied, be, *rājānā*.  
 say, *ākhā*.  
 second; see "two".  
 seek, *qhānqhā*.  
 seize, *nāpārā*.  
 send, *jōlnā*.  
 servant, *naukār*.  
 service, *khīzmāt*.  
 seven, *sātt*.  
 seventeen, *sātāhrā*.  
 she, *ōh, ēh*.  
 sheep, *bhēdē*.  
 shoe, *chittār*.  
 side, on this—of, *ārār*; on far—  
     of, *pār*.  
 similar to, *de mīsāl*.  
 sin, n., *gūnā*; v., *gūnā kārā*.  
 sing, *gēnā*.  
 sister, *bhēhā*; -in-law (brother's  
     wife), *bhākhī, bhārjāt*; (hus-  
     band's sister), *nānā*.  
 sit, *ājā*.  
 six, *chē*.  
 sixteen, *sōhlā*.  
 something, *kijjh*.  
 son, *pāttār*.  
 south, *nīlāb*.  
 speak, *ākhā, bōlnā*.  
 spend, *khārc kārā*.  
 spoil, *ūjārā, khārāb, kārā*.  
 spruce; see "fir".

stand, <i>khālñā</i> .	turn, <i>fīrnā</i> .
star, <i>tārā</i> .	twelve, <i>bāhrā</i> .
still, yet, <i>ājā, āje tāñū</i> .	twenty, <i>bīh</i> .
stone, <i>bāṭṭā</i> .	two, <i>dō</i> ; two and a half, <i>ḡhāt</i> ;
stream (small), <i>kāṭṭhā</i> ; (large), <i>nādd</i> .	second, <i>dūā</i> .
strong, <i>ḡāhḡā</i> .	up, <i>ūtte</i> ; up to, <i>tāñū</i> .
sun, <i>dīh</i> .	upon, <i>ūtte</i> .
take, <i>lēñā</i> ; take with one, <i>khāññā</i> ; take off (clothes), <i>ālñāññā</i> .	very, <i>bāṛā</i> .
ten, <i>dās</i> .	walk, <i>ṭārnā</i> ; see "go", "come".
than, <i>kōlo, thī</i> .	walnut, <i>khōṛ</i> .
then, <i>ās wele</i> .	was, <i>āsā, āhsā</i> .
there, <i>ḡhīthe</i> .	wash oneself, <i>nhēñā</i> .
they, <i>ḡh, ēh</i> .	water, <i>pāñi</i> .
thirteen, <i>tēhrā</i> .	we, <i>āsī</i> .
this, <i>ēh</i> .	west, <i>lēhndā, qīblā</i> .
thou, <i>tū</i> .	what, <i>kē</i> .
three, <i>trē</i> .	when? <i>kāḡā, (rel.) jīs wele</i> .
thy, <i>tērā</i> .	where? <i>kūhīthe</i> ; see "whither"
time, <i>wāḡḡt</i> .	(rel.), <i>jīhīthe</i> .
tired, get, <i>hātñā</i> ; tired, adj., <i>hātñāḡā</i> .	whither? <i>kūr, kūhīthe</i> .
to, <i>ko</i> .	who? <i>kēhrā, kññ, (rel.) jēhrā</i> .
to-day, <i>āj</i> .	wife, <i>bōhṭi</i> .
to-morrow, <i>sābāh</i> ; day after—, <i>ātrū</i> ; day after that, <i>cōthe</i> .	willow, <i>bis</i> .
tongue, <i>jīb</i> .	wind, <i>jhāñh</i> .
tooth, <i>dāññ</i> .	with, <i>nāl</i> (both "along with"
traveller, <i>māsāfir</i> .	and instrumental).
turban, <i>pāṭkā</i> .	woman, <i>trīmt</i> .
	worthy, <i>jūḡā</i> .
	yesterday, <i>kāl</i> .
	yet, <i>ājā, āje tāñū</i> .
	you, <i>tāsī</i> .
	your, <i>tās dā</i> .

## BAHRAMGALA

It will be seen from the following lines that the dialect resembles *Dhūṇḍī*; see Northern Himalayan Dialects, pt. iv, p. 15.

## NOUNS

*pūtīār*, son; oblique, *pūtīrā*.

## PRONOUNS

Nom. <i>maī</i> , I.	<i>ās</i> .
Gen. <i>mhārā</i> .	<i>āsāhrā</i> .
Dat. <i>mīgī</i> .	<i>āsā kī</i> .
Agent <i>maī</i> .	<i>āsā</i> .
Nom. <i>tū</i> .	<i>tūs</i> .
Gen. <i>tūhārā</i>	<i>tūsāhrā</i> .
Dat. <i>tūgī</i> .	<i>tūsā kī</i> .
Agent <i>tū</i> .	<i>tūsā</i> .
Nom. <i>ōh</i> .	<i>ēh</i> .
Gen. <i>ūs nā</i> .	<i>ūnhā nā</i> .
Dat. <i>ūs kī</i> .	<i>ūnhā kī</i> .
Agent <i>ūs</i> .	<i>ūnhā</i> .

*kūn* (not *kūṇ*), who? *kē*, what?

## NUMERALS

Very much the same as North Pānjābī.

*ikk*, *dō*, *tinn*, *cār*, *pānj*, *chē*, *sātt*, *āttīh*, *nau*, *dās*, *yārā*, *bārā*, *tērā*, *caudā*, *pāndrā*, *sōlā*, *sātārā*, *āṭhārā*, *ūnnī*, *bīh*.

Note *sōlā*, not *sōlā*; *bīh*, not *wīh*. Note also:—

24. <i>cauwī</i> .	60. <i>sāttīh</i> , <i>trai bīhā</i> .
29. <i>ūnāttī</i> (with <i>r</i> ).	70. <i>sāttār</i> .
30. <i>trīh</i> (with <i>r</i> ).	80. <i>āssī</i> , <i>cār bīhā</i> .
40. <i>calī</i> (not <i>calī</i> ), also <i>dō</i>	90. <i>nābbē</i> .
<i>bīhā</i> .	100. <i>sau</i> , <i>pānj bīhā</i> .
50. <i>pānjāh</i> , <i>dhārī bīhā</i> .	

## ADVERBS

upwards, *ūppār.*yes, *hā.*downwards, *būn.*quickly, *baile.*

## VERBS

*Verb Substantive*Pres. *ēā.**ēā.**ī.**ēō.**ēā.**ēain.*Past, *āitsā* or *sēā.**āitsā, sēā.**āitsai, sai.**āitsau, sēō.**āitsi, si.**āitsūn, sūn.**mārṇā, beat*

Pres. ind. *mārṇā ēā : mārṇā ī : mārṇā ēā : mārṇe ā : mārṇe o : mārṇe ain.*

*mārṇā* has fem. sing. *mārṇī*; plur. *mārṇā.*

Imperf. *mārṇā sā : mārṇā sai : mārṇā si : mārṇe sā : mārṇe sau : mārṇe sūn.*

Fut. *mārsā, mārsāgā.**mārsā, mārsāge.**mārsī, mārsīgā.**mārsē, mārsōge.**mārsi, mārsigā.**mārsūn, mārsūnge.*

Fem.: The first form does change for the fem., the second has *-gī* in the sing. and *-gīd* in plur.

Past, *mārēā*, fem. *mārī*; plur. *māre*, fem. *mārīd*.

Pres. part. *mārṇā*, fem. *mārṇī*; plur. *mārṇe*, fem. *mārṇā.*

The practical identity here as in many Laihindī (Lahndā) dialects of the endings for the fut. and imperf. is striking. In the fut. the endings are added to the root, in the imperf. to the pres. part. The origin of the *s* is quite different in the two cases.

The words which have occurred and the following nouns show how the dialect avoids cerebral *ṇ* and *ḷ*, where otherwise they would be expected. The *ṇ* in *kāṇḍ* is accidental, due to the following *ḍ*. The Pūnchi dialect

also has very few cases of cerebral *ṇ* and *ḷ*; Dhūṇḍī, the Laihndi dialect of the Murree Hills, has far more.

mother, *āmmā*.  
 sister, *bhain* (not *ṇ*).  
 wife, *zānānī*.  
 woman, *zānānī*.  
 man, *jānā* (not *ṇ*).  
 ear, *kānn*.  
 brother, *bhrā*, *bhāī*.  
 back, n., *kāṇḍ*.

God, *Khūdā*.  
 Satan, *Shaitān*.  
 sun, *dīh*.  
 cowherd, *ḍāṅḡār cārān-*  
*wāla* (not *ṇ* and *ḷ*).  
 eye, *ākkhī*.  
 gold, *sūnnā*.  
 silver, *cāndī*.



## THE KOCI DIALECTS OF RAMPUR STATE

### INTRODUCTION

The State of Rāmpūr is the most easterly of the Simla States. It stretches from a point 3 or 4 miles beyond Kōṭ Gūrū to the border of Tibet. All the eastern part of the State speaks dialects of Kānauri or Tibetan. The Kānauri area begins abruptly  $2\frac{1}{2}$  miles beyond Sārāhān, which is 90 miles from Simla. In the whole of the State up to that line, i.e. the western part of the State, which, though comprising only a small part of the territory, includes a large majority of the people, Aryan dialects are spoken. These Aryan dialects are all known by the generic name of Kōci. They do not differ very much from one another, but we may perhaps distinguish five of them, the dialects of Rōhrū, Rāmpūr, Bāghī, Sūrkhūli Pārgāna, and Dōdrā Kūār.

The Rōhrū dialect is spoken round about the town of Rōhrū. Its northern boundary is the main ridge which runs from Simla east to Kānaur; the southern boundary is the boundary of the State itself, where it marches with Jūbbāl and Rāwīgārh; on the east the Rōhrū area extends 7 or 8 miles to where the Pābbār River receives a large tributary on its right bank; on the west the boundary is an irregular line from Kōṭ Khāi to Khādrālā, the line bending considerably to the east. Rāmpūri is found directly north of the Rōhrū dialect; it lies north of the Simla ridge, and extends from a little to the east of Nirth on the Sātlāj to mile  $92\frac{1}{2}$  on the Hindostan-Tibet road. Through most of its area the Sātlāj River bounds it on the north. Bāghī is spoken in a small district extending for 5 or 6 miles in every direction round Bāghī. The Sūrkhūli dialect is spoken on the upper valleys of the Pābbār and of its chief tributary to the north.

On the west is the Rōhrū dialect, to the north Rāmpūri and Kānaurī, and to the south Kūārī. Kūārī should really belong to the United Provinces. It is spoken in a valley lying to the south and east of the upper waters of the Pābbār and in villages in the United Provinces. The streams of this valley drain into the Tōs River, which is ultimately joined by the Pābbār. Kūārī is called after Dōdrā Kūār, the name given to the district where it is spoken. Dōdrā and two other villages are known as Kūār or Dōdrā Kūār. The villagers generally resent being considered inhabitants of Rāmpūr State, and sometimes give trouble. They prefer to think of themselves as belonging to Garhwal (Gaḍwhāl), and if we judge by the position of their valleys and the flow of their streams they are right. The whole Kōcī-speaking population may be put down as 45,000.

#### PRONUNCIATION

The transliteration follows the system of the Royal Asiatic Society. It should be noticed that vowels with a long mark over them are the same as those with no mark, the difference being merely one of length, whereas vowels with a short mark are generally different vowels. Thus, the following pairs are in each case identical vowels: *a*, *ā*; *e*, *ē*; *i*, *ī*; *o*, *ō*; *u*, *ū*; the only difference being one of length, so that when a vowel is unaccented it might often be written either with or without a long mark. Indeed, phonetically it would generally be more correct to omit the mark, but it is unusual to omit it in works on Oriental languages. As regards the short vowels, *ǣ* is as *u* in "but", *ɛ* is practically the same as *ē*, except for length, but it is probably a lower vowel in most cases; *ɔ* is nearly *o* in "hot"; *ū* is the vowel of "pull" as distinguished from that of "root". The lips are usually neither protruded nor drawn together in pronouncing it. (The above paragraph applies also to Jūbbāl, Sūkēt, and Bilāspūr.)

In the Kōci dialects, as in Simla dialects as a whole, sonant letters are not aspirated; thus, the combinations *gh*, *ḍh*, *ḍh*, *jh*, *bh* are practically unknown, and when they occur they are probably to be put down to Hindi influence. Looking at the words as they appear on the printed page, one would say that the *h* is transferred to a position after the vowel. The fact, however, is that it is generally omitted altogether, and the only trace of its existence is found in the raising of the tone of the syllable in which one would expect the *h*. Thus, *ghōṛā*, *bhāi*, *bhaiṇ*, *ghār* become *gōhṛo*, *bāhī*, *bauhn*, *gaur*, in which words the *h* is not sounded, the words being, however, pronounced with the high falling tone described under Kāgāni. This whole question of tone is very interesting. In Panjabi, north and west of Amritsar, the *h* is dropped with sonant letters, but there the sonant letter is transformed into a surd and the *h* replaced by a low tone (also described under Kāgāni), so that the words just mentioned are pronounced *kōṛā*, *pāi*, *paiṇ*, *kār*. This point is of some importance in connexion with the discussion of the original relations of the Romany language. The argument has been advanced that Romany must be connected with modern Shina, because, like Romany, it avoids aspirated sonants. It will here be seen that Northern Panjabi and all the Simla dialects, except those spoken in Bilāspūr, have the same peculiarity.

## ROHRU

### NOUNS

The plural of nouns in *-o* ends in *-ā*, reminding us of the Gūjārī dialect, which has nom. plur. *-ā*, obl. *-ā*. Masc. nouns ending in a consonant are inflected in *-ā* both sing. and plur., while fem. nouns have *-ī*. The gen. prep. is *ro*, the dat. *khē*, the abl. *khū*.

## PRONOUNS

3rd pers. pronouns have a special fem. form in the obl. sing.

## VERBS

The pres. ind. and pres. cond. are the same. The fut. adds *-lo* to the pres. ind., which undergoes several changes in the final vowel.

The stat. part. is sometimes a contracted form ending in *-ōndo*, *-ando*, *-ahndo*, otherwise it ends in *-ero*.

Habit is expressed as in Hindi. The conception of an action actually taking place is expressed by the inflected pres. part., which does not vary, and the verb *lāḡno*, thus *pīṭde lāḡo*, is actually now beating. For ability the verb *bōḷno*, be able, is used.

## RAMPURI

## NOUNS

There is an organic genitive in *-o* which is, of course, an adjective.

The dat. prep. is *lē* and the abl. *kā*. Masc. nouns ending in *-o* inflect in *-e*, others in *-ā*. Fem. nouns inflect in *-ī*. The singular is nearly the same as the plural.

## PRONOUNS

Pronouns of the 3rd pers. have separate forms for the fem. obl.

## VERBS

The future has no separate form, it is the same as the pres. ind. and pres. cond. The stat. part. ends in *-ondau*.

## BAGHI

The Bāghī dialect is almost the same as Rāmpūrī.

## NOUNS

The organic gen. of Rāmpūrī is not found, the prep. *ro* being substituted. The prep. for the dat. is *kō* and for the abl. *ānda*. The inflection is generally as in Rāmpūrī.

## PRONOUNS

3rd pers., see note for Rāmpūri.

## VERBS

There is a separate fut. (in *-ūlo*), but the pres. ind. and pres. cond. are the same. The stat. part. ends in *-ōndo* or *-ēro*, the latter ending being for trans. verbs.

## SURKHULI

The inhabitants of the Sūrkhūli Pārgāna have to pass through Rōhrū on almost every journey; their speech, therefore, does not differ much from that of Rōhrū.

## NOUNS

The gen., dat., and abl. have, as their prepositions, *ro*, *le*, and *ku* or *kū* respectively. Masc. nouns in *-o* inflect in *-e*, others in *-ā*; fem. nouns inflect in *-ī*; the sing. and plur. are generally alike.

## PRONOUNS

As in the other Kōci dialects the 3rd pers. pronoun has special forms for the obl. sing. fem.

## VERBS

The pres. ind., pres. cond., and fut. have the same form. It is worth noting; e.g. *pītā ū*, *pītā ī*, etc.; the imperf. being *pītā thau*, plur. *pītā thē*.

There are two stat. part. forms, *ōndau* and *-ērōā*.

To express actual action at the moment referred to the pres. part. of the verb is used with the stat. part. of *lāgno*, as *pīdo lāgōndau*, is now beating.

## KUARI

With Kūārī we get under Garhwali influence.

## NOUNS

Nouns inflect in a number of different ways. Most of them have nasal vowels in the obl. plur. The prepositions for gen., dat., and abl. are *ro*, *lē* or *kē* or *kē lē*, and *ku*.

## PRONOUNS

There is the usual fem. sing. obl. form for the 3rd pers. pronoun. *kēcī*, how much or many, reminds us of *Shiṇā kēcāk* or *kēcā* with the same meaning.

## VERBS

The accent in the future and past is unusual. In the future it is throughout on the last syllable, and in the past on the second (which is, except in the plural, the last), the past being thus distinguished from the past cond. or pres. part., which has the accent on the first.

Fut. *nōṇḍul'ō*. Past, *nōṇḍau'*. Past cond. *nōṇ'dau*.

The stat. part. ends in *-ēro*.

Very noteworthy is the dropping in some tenses of the *l* of *bōṇo*, speak, and *r* of *kōṇno*, do. The *l* is dropped in the inf. *bōṇo*, and past cond. *bōḍo*, and appears in pres. ind. *bōlū* and past *bōlau*. The *r* of *kōṇno*, do, appears in the tenses in which the *l* of *bōṇo* does so; pres. ind. *kōrū*; past, *kōrau*; and on the other hand, inf. *kōṇno*; past cond. *kōddo*. The verb *bōṇo*, be able, is treated in the same way as *bōṇo*, speak.

Something similar occurs in the Cūrāhī dialect, spoken in Cāmba State, where *bōlnū*, speak, has past cond. *bōttā* and past ind. *bōlū*; and *kāhnū*, do, has fut. *kāhmā*; pres. ind. *kāhtā ā*, past, *kēā*; in this case the *r* not coming in at all. In Cūrāhī the word for beat, *mānū*, omits the usual *r* in the past cond. *mātā*, and in fut. 1st pers. sing. and plur. *māhmā*, *māhne*. See *Lang. North. Him.*, pt. iii, p. 32.

## ROHRU DIALECT

## NOUNS

## Masculine.

	SINGULAR	PLURAL
Nom.	<i>gōhr-o</i> , horse.	<i>-ā</i> .
Gen.	<i>-e ro</i> .	<i>-ā ro</i> .
Dat., Acc.	<i>-e khē</i> .	<i>-ā khē</i> .

## SINGULAR

Abl.	-e khu.
Agent	-ěā.
Voc.	-ěā.
Nom.	gauh-r, house.
Gen.	-rā rō.
Agent	-rā.

## PLURAL

-ā khu.
-ěā.
-ěo.
-r.
-rā ro.
-rā.

ihnd-ū, Hindu, has gen. -ū ro; agent, -ūā, etc.

## Feminine.

Nom.	tshəor-ī, girl, daughter.
Gen.	-ī ro, etc.
Agent	-īě.
Voc.	-īā.
Nom.	bauih-ŋ, sister.
Gen.	-ŋī ro, etc.
Agent	-ŋīě.

-ī.
-ī ro, etc.
-īě.
-īō.
-ŋ.
-ŋī ro, etc.
-ŋīě.

## PRONOUNS

## SINGULAR

Nom.	āū, I.
Gen.	měro.
Dat., Acc.	mu khě.
Abl.	mu khu.
Agent	māī.
Nom.	tū, thou.
Gen.	těro.
Dat., Acc.	tō khě.
Abl.	tō khu.
Agent	tāī.
Nom.	ěo, fem. ě, this.
Gen.	ěhro, fem. ěāro.
Dat., Acc.	ěs khě, fem. ěā khě.
Abl.	ěs khu, fem. ěā khu.
Agent	ině, fem. ěū.

## PLURAL

āmma.
māhro.
āmū khě.
āmū khu.
āmma.
tumma.
tāhro.
tāmu khě.
tāmu khu.
tumma.
ě, fem. the same.
ěū ro " "
ěū khě " "
ěū khu " "
ěua " "

kun, who (inter.), declines kauh-ro khě khu; agent, kuně.

dzō, who (rel.), dzau-ro khě khu; agent, dzuně; dzō kun, whoever.

*kōi*, anyone, someone; *kauh-ro*, etc., like *kun*.

*kā*, what (inter.), *kēdro*, etc.

*kicch*, something, anything; *dzō kicch*, whatever, etc., do not decline.

Adjective pronouns are: *ino*, of this kind; *tino*, of that kind; *kino*, of what kind? *dzino*, of which kind (rel.).

*ētī*, so much or many; *tētī*, so much or many (correlatives); *kētī*, how much or many? *dzētī*, as much or many.

#### ADJECTIVES

Adjectives used as nouns are declined as nouns; otherwise, those ending in a consonant are not declined. Those ending in *-u* or *-o* take *-ā* for the obl. sing. and all the masc. plur., *-ī* for the fem. sing., and *-ē* for the fem. plur. All genitives are used as adjectives and follow the rule just given except that in the obl. masc. sing. and plur. masc. they take *-e* instead of *-ā*.

*Comparison*. — There are no special forms for the comparative and superlative. Comparison is made by the preposition *khu*, from, with the positive.

*sōknīro*, good; *ēu khu sōknīro*, good from this, better than this; *sōbbhī khu sōknīro*, good from all, better than all, best.

#### NUMERALS

1. <i>ēk</i> .	13. <i>tēra</i> .
2. <i>dūi</i> .	14. <i>tsōuda</i> .
3. <i>cīn</i> .	15. <i>pāndra</i> .
4. <i>tsār</i> .	16. <i>sōla</i> .
5. <i>pānz</i> .	17. <i>sōttra</i> .
6. <i>tshau</i> .	18. <i>phāra</i> .
7. <i>sāt</i> .	19. <i>nīsh</i> .
8. <i>āth</i> .	20. <i>bīsh</i> .
9. <i>nav</i> .	40. <i>dāt bīah</i> .
10. <i>dās</i> .	60. <i>cīn bīah</i> .
11. <i>giāra</i> .	80. <i>tsār bīah</i> .
12. <i>bāra</i> .	100. <i>sau</i> .



## ORDINALS

1st. <i>paihlo.</i>	6th. <i>tsōūo.</i>
2nd. <i>dujjo.</i>	7th. <i>sātūo.</i>
3rd. <i>cījjo.</i>	8th. <i>āthuo.</i>
4th. <i>tsōutho.</i>	9th. <i>nauuo.</i>
5th. <i>pānzūo.</i>	10th. <i>dāsuo.</i>

The *h* in 6th is much weaker than that in 6: *tsōūo tshau.*  
*dēūr<sup>h</sup>* is one and a half, *dāih* two and a half.

## ADVERBS.

## Time

<i>ēbhī</i> , now.	<i>hizz</i> , yesterday.
<i>tēbhī</i> , then (correl.).	<i>phrēz</i> , the day before
<i>kēbhī</i> , when ?	yesterday.
<i>dzēbhī</i> , when (rel.).	<i>nātrēs</i> , on the fourth day
<i>āz</i> , to-day.	back.
<i>kāllā</i> , to-morrow.	<i>kēbhī</i> , sometimes.
<i>pōrshī</i> , the day after	<i>kēbhī na</i> , never.
to-morrow.	<i>kēbhī kēbhī</i> , some time or
<i>tsauthe</i> , on the fourth day.	other, sometimes.

## Place

<i>īyyā</i> , here.	<i>hūbī</i> , upwards.
<i>tīyyā</i> , there.	<i>tōl</i> , downwards.
<i>kīyyā</i> , where ?	<i>nērī</i> , near.
<i>dzīyyā</i> , where (rel.).	<i>dūr</i> , far.
<i>īyya dzau</i> , up to here.	<i>āggū</i> , forward.
<i>īre</i> , from here.	<i>pātshe</i> , back.
<i>bhittār</i> , inside.	<i>bāhār</i> , outside.

## Others

<i>bōhrī</i> , very much.	<i>kā khě</i> , why ?
<i>phettī</i> , quickly.	<i>ō</i> , yes.
<i>sōknūro kārī</i> , well.	<i>bāro</i> , much, greatly.

The adjective pronouns *ino*, of this kind, etc., and *ētī*, so much, etc., are often used as adverbs.

## PREPOSITIONS

<i>de</i> , in.	<i>tāia</i> , for sake of ( <i>ēhri tāia</i> , for his sake).
<i>kha</i> , in.	
<i>gahi</i> , upon.	<i>bāṭṭi</i> , about, concerning ( <i>tar</i> <i>thālī</i> , <i>thāllī</i> , under.
<i>āgga</i> , <i>āga</i> , <i>āgu</i> , <i>khu āgu</i> , in front of; <i>mā āgu</i> , or <i>mā</i> <i>khu āgu</i> , in front of me.	<i>bāṭṭi</i> , about you). <i>pār</i> , on far side of. <i>ār</i> , on this side of. <i>es bīyyā</i> , in his direction.
<i>are</i> , with, along with.	<i>phēra</i> , round ( <i>gaukrā phērā</i> , round the house).
<i>khu</i> , from, with (instru.).	
<i>ro</i> , of.	<i>khē</i> , to.

## VERBS

## Verb Substantive

Pres. tense *ē*, *ēh*, *eh*, or *ai*, unchanged throughout.

Past tense—

Sing. masc. <i>thō</i> .	Fem. <i>thē</i> .	Plur. masc. <i>thē</i> .	Fem. <i>thī</i> .
<i>thō</i> .	<i>thē</i> .	<i>thē</i> .	<i>thī</i> .
<i>thō</i> .	<i>thē</i> .	<i>thē</i> .	<i>thī</i> .

*pīṭho*, beat

Pres. ind.	<i>pīṭū</i> .	<i>pīṭi</i> .
	<i>pīṭā</i> .	<i>pīṭā</i> .
	<i>pīṭā</i> .	<i>pīṭā</i> .
Fut.	<i>pīṭālo</i> .	<i>pīṭīle</i> .
	<i>pīṭālo</i> .	<i>pīṭēlā</i> .
	<i>pīṭēlo</i> .	<i>pīṭēlā</i> .

Imperat. *pīṭ*; plur. *pīṭo*.

Imperf. the pres. ind. with the past verb subst.

<i>pīṭū thō</i> , fem. <i>thē</i> .	<i>pīṭi thē</i> , fem. <i>thī</i> .
<i>pīṭā thō</i> , <i>thē</i> .	<i>pīṭā thē</i> , <i>thī</i> .
<i>pīṭā thō</i> , <i>thē</i> .	<i>pīṭā thē</i> , <i>thī</i> .

Past, *pīṭō*, fem. *pīṭē*; plur. *pīṭē*, fem. *pīṭī* (agreeing with object).

Plup. *pīṭo thō*, *pīṭē thē*, *pīṭē thē*, *pīṭī thī*.

Pres. cond. same as pres. ind.

Past. cond. and pres. part.—

*pīdo*, fem. *pīdē*. plur. *pīdē*, fem. *pīdī*.

*pīdo*, *pīdē*. *pīdē*, *pīdī*.

*pīdo*, *pīdē*. *pīdē*, *pīdī*.

Part. pres. act. *pīdo* (-ē, -ē, -ī); *pīdī wērī*, while or on beating; pass. *pīōndo*; fem. *pīēndī*; plur. *pīāndā*; fem. *pīēndī* (contracted from *pīto ondo*, Hindi *mārā huā*).

Conj. part. *pīēā*, having beaten.

Agent, *pīṭṇa ālo*.

Habitual, *āu pīēā kōrū*, I am in the habit of beating.

Immediate pres. *āu pīde lāgo*, I am now beating.

*ōhṇo*, be, become

Imperat. *auh*; plur. *auh*.

Pres. ind. and pres. cond. *ōh-ū*, -ā, -ā, -ī, -ā, -ā.

Fut. *auhālo*, *auhālo*, *auhālo*, *auhīle*, *auhālā*, *auhālā*.

Past, *ūhō*.

Past cond. *ōhndo*.

*āhṇo*, come

Imperat. *āh*, *āho*.

Pres. ind. and cond. *āhū*, *āhā*, *āhā*, *āhī*, *āhā*, *āhā*.

Fut. *āhūlo*, *āhālo*, *āhālo*, *āhīle*, *āhālā*, *āhālā*.

Past, *āhō*.

Past cond. *āhāndo*.

*dēuṇo*, go

Imperat. *dēo*; plur. *dēo*.

Pres. ind. *dēū*, etc. (reg.).

Fut. *dēūlo*, *dēālo*, *dēālo*, *dēīle*, *dēālā*, *dēālā*.

Past, *dēo*, fem. *dēi*; plur. *dēā*, fem. *dēi*.

Past cond. *dēūndo*.

*rauṇṇo*, remain

Imperat. *rauḥ*; plur. *rauḥ*.

Pres. ind. *rauḥū*, etc.

Fut. *rauḥūlo*, etc.

Past cond. *rauḥndo*.

*būshno*, sit

Imperat. *būsh*, *būsho*.

Pres. ind. *būshu*, etc.

Fut. *būshūlo*.

Past cond. *būshdo*.

*khāno*, eat

Pres. ind. *khāu*, etc.

Past, *khāo*.

*pīno*, drink

Pres. ind. *pīu*, etc.

Past, *pīo*.

*dēno*, give

Pres. ind. *dēu*.

Past, *dēro* (stat. part.).

*lāno*, take

Pres. ind. *lāu*.

Fut. *lāūlo*.

Past, *lāo*.

*bōlno*, speak, say

Pres. ind. *bōlū*.

Past, *bōlō*.

*kōrno*, do

Pres. *kōrū*.

Past, *kīō*.

*jāno*, know

Past, *jānō*.

*āno*, bring

Past, *ānō*.

*nīno*, take away

Past, *nīō*.

Ability is expressed by means of *bōlno*, be able. The other verb adds *i* to the root; as *au līkhī nēh bōlido*, I am not able to write.

In negative sentences the past cond. is used for the pres. ind.

## SENTENCES

1. *Tēro naū kās?* Thy name what is?
2. *Ēs gōhṛe rī kētti ōmbār ai?* This horse of how-much age is?
3. *Īre Kāshmīr kētti dūr ai?* From-here Kashmir how-much far is?
4. *Tēre bābbā re gauhrā kha kētti tshōru?* Thy father of house in how-many sons?
5. *Āz āū bārī dūrā khu hāṇḍi āhō.* To-day I very far from walking came.
6. *Mēre kākā ro tshōru ēhri bauhnā are biāhāndo.* My uncle of son his sister with married is.
7. *Gauhrā kha shukle gōhṛe rī zīn ai.* House in white horse of saddle is.
8. *Ēhri pītṭhi gahi zīn kōsh.* His back upon saddle tighten.
9. *Māi ēhro tshōru bōhri pūṭō.* By-me his son much beaten.
10. *Ēu pārbāṭṭa gahi gāwi bakri tsārā.* That hill upon cows got grazing is.
11. *Ēu bikhā thālli gōhṛa gahi buṭṭhāṇḍo.* He tree under horse upon seated.
12. *Ēhro bāhi āpni bauhnā khu bōro.* His brother own sister than big.
13. *Ēhro māl dāih rūpōyye.* Its price two and a half rupees.
14. *Mēro bāb tshōṭa gauhrā de rauha.* My father little house in remains (lives).
15. *Ēs khē rūpōyye dē.* Him-to rupees give.
16. *Ēu rūpōyya ēs khu ōru lā.* That rupee him from hither take.
17. *Ēo atsho pīṭea rōshi khu bānmho.* Him well having-beaten ropes with tie.
18. *Kūa khu pāni gāro.* Well from water bring-out.
19. *Mū khu āga hāṇḍo.* Me from before walk.
20. *Kauhro tshōru taū patshe āhānde lāgāṇḍo.*

Whose son thee behind coming attached, i.e. is at this moment coming.

21. *Ēu tāi kau khu mōlē lāo*? That by-thee whom-from in-price was-taken?

22. *Grā re ěkki attī-āḷa khu lāo*. Village of one shop-owner from was-taken.

Notes.—1. *Kās*, what is; cf. *kā sā* in the Sürkhūli dialect. 6. *Biāhando*, stat. part. from *biāhṇo*, having been married. 10. *Būṭṭahando*, stat. part., seated. 20. *Āhandē lāgahndo*, two stat. part. corresponding to Hindi *āyā huā lāgā huā*; Panjabi has *aundā e lāgā*.

Ability is rendered by *bōḷṇo* with the inf., which adds. -ī to the root; *āu likkhī nēih bōḷdo*, I cannot write.

## VOCABULARY

- able, be, *bōlno*.  
 about, *bāṭṭi*.  
 above; see "up", "upon".  
 age, *ōmbār*.  
 all, *badhe*, *sōbbhi*.  
 anyone, *kōi*; anything, *kicch*.  
 arrive, *puzhno*.  
 ass, *gādhō*.  
 back, n., *pīṭh*.  
 backwards, *patsho*.  
 bad, *rīo*.  
 be, become, *ōhno*.  
 bear, n., *rikh*.  
 beat, *pīṭno*; see "fight".  
 beautiful, *bāṇṭhno*.  
 bed, *mānzo*.  
 behind, *patshe*.  
 beneath, *thāli*, *thālli*.  
 big, *bōro*.  
 bird, *tsōrkū*.  
 bitch, *kukkrē*.  
 body, *jū*.  
 book, *kātāb*.  
 boy, *tshōru*; see "son".  
 bread, *rōṭṭi*.  
 bring, *āṇno*.  
 brother, *bāhi*.  
 buffalo, *mōish*.  
 bull, *bōlād*.  
 buttermilk, *chāsh*.  
 buy, *mōle lāno*.  
 call, *bōdno*.  
 camel, *ūi*.  
 cat, *brāḷo*, fem. *brālē*.  
 cock, *kūkhro*.  
 cold, *shēlo*.  
 come, *āhno*.  
 concerning, *bāṭṭi*.  
 conquer, *dzitno*.  
 cow, *gāo*.  
 cowherd, *gūālo*.  
 daughter, *māi*; see "girl".  
 day, *dās*; see "to-day", "tomorrow".  
 defeated, be, *hārno*.  
 die, *mōrno*.  
 direction, *bīyyā*; in this d.,  
     *ēs bīyyā*.  
 do, *kōrno*.  
 dog, *kukkār*; see "bitch".  
 downwards, *tōl*.  
 draw (water), *gārno*.  
 drink, *pīno*; cause to drink,  
     *pīāno*.  
 ear, *kōnīhū*.  
 eat, *khāno*; cause to eat,  
     *khīāno*.  
 egg, *pinni*.  
 eight, *āṭh*; eighth, *āṭhūo*.  
 eighteen, *ṭhāra*.  
 eighty, *tsār bīah*.  
 eject, *gārno*.  
 elephant, *hāthī*.  
 eleven, *giāra*.  
 eye, *ākḥ*.  
 face, *mū*.  
 fall, *lōṭno*.  
 far, *dūr*.  
 father, *bāb*.  
 field, *qūkhro*.

fifteen, *pōndra*.  
 fight, *pīṇo*; see "beat".  
 fish, *māchi*.  
 five, *pānz*; fifth, *pānzuo*.  
 flow, *bauiṇo*.  
 foot, *bāṇṇā*.  
 forty, *dāi biāh*.  
 forward, *āgu*, *āggu*, *aga*, *agga*.  
 four, *tsār*; fourth, *tsōutho*.  
 fourteen, *tsōuda*.  
 from, *khu*.  
 front, in — of; see "forward".  
 fruit, *phōl*.  
 ghi, *giuh*.  
 girl, *māi*; see "daughter".  
 give, *dēno*.  
 go, *dēuṇo*.  
 goat, he-, *bākro*; she-, *bākrī*.  
 good, *sōknīro*, *ātsho*.  
 graze, intrans., *tsōrno*; trans.,  
     *tsārno*.  
 hair, *māṇḍrāl*, *bāl*.  
 hand, *āthh*.  
 he, *ēo*.  
 head, *mūṇḍ*.  
 hear, *shuṇṇo*.  
 hen, *kūkhre*.  
 hence, *ire*.  
 here, *īyyā*; up to here, *īyyā*  
     *dzau*.  
 high, *ūṣto*.  
 hill, *pārbāt*.  
 Hindu, *ihndu*.  
 horse, *gōhro*.  
 hot, *nāto*.  
 house, *gauhr*.  
 hundred, *sau*.  
 husband, *rāṇḍo*.  
 I, *āu*.

ignorant, *bāhlā*.  
 in, *de*, *kha*.  
 inside, *bhittār*.  
 iron, *lōah*.  
 jackal, *shailṭo*.  
 jungle, *baun*.  
 kind, of this —, *ino*; of that  
     —, *tiṇo*; of what —, *kiṇo*  
     (inter.); of which —, *dziṇo*  
     (rel.).  
 kite, *gōrār*.  
 know, *jāṇṇo*.  
 lazy, *gōlōṇdo*.  
 learn, *shikkho*.  
 leopard, *bārāhg*.  
 lie, *sūttṇo*; see "sleep".  
 little, *tshōṭo*; adv. *thōro*;  
     a —, *thōro*.  
 load, *bāgār*.  
 look, *dēkhno*.  
 maize, *bālri*.  
 make, *cāṇṇo*.  
 man, *māṇṭch*.  
 many; see "much".  
 mare, *gōhrī*.  
 marry, *biāhṇo*.  
 meat, *mās*.  
 meet, v., *mīḷṇo*.  
 milk, *dadh*.  
 moon, *dzūn*.  
 mother, *āi*.  
 mountain, *pārbāt*.  
 much, adv., *bōro*, *bōhri*; so —  
     or many, *ētīi*; do. (correl.),  
     *tētīi*; how — or many,  
     *kētīi*; as — or many, *dzētīi*.  
 my, *mēro*.  
 name, *naū*.  
 near, *nēri*.



- never, *kēbhi na*.  
 night, *rāci*.  
 nine, *nau*; ninth, *nōūo*.  
 nineteen, *nēsh*.  
 no, *nēih*.  
 no one, *kōi na*.  
 nose, *nāk*.  
 not, *nēih*.  
 nothing, *kicch na*.  
 now, *ēbhi*.  
 of, *ro*, fem. *rī*; plur. masc. *rē*,  
     fem. *rī*.  
 oil, *tēl*.  
 on, *gahi*.  
 one, *ēk*.  
 our, *māhro*.  
 out, *bāhār*.  
 pen, *kōllām*.  
 pig, *sūnigār*.  
 place, v. trans., *tshārno*.  
 plain, *sōllo*.  
 plough, n., *auhl*; v., *auhl*  
     *jōcno*.  
 quickly, *phētt*.  
 rain, *pāni*.  
 read, *pōrhno*.  
 relate, *shunauo*.  
 recognize, *pārānno*.  
 remain, *raulno*.  
 return, *ōru āhno*.  
 rise, *ūzīno*; rise up, *khāro*  
     *ūzīno*.  
 river, *nōe*; see "stream".  
 rope, *rōshū*.  
 round, prep., *phērā*.  
 run, *phēih dēno*.  
 saddle, *zīn*.  
 sake, for — of, *tāiā*.  
 say, *bōlno*.  
 second, *dujjo*.  
 see, *dēkhno*.  
 seed, *bīj*.  
 seven, *sāt*; seventh, *sātūo*.  
 seventeen, *sōttra*.  
 sharp, *pōinno*.  
 she, *ē*.  
 sheep, *bēhrī*.  
 shepherd, *brālo*.  
 shop, *ātti*; shopkeeper, *āttiālo*.  
 sick, *thaurānd*.  
 side, on this — of, *ār*; on that  
     — of, *pār*.  
 sister, older than person re-  
     ferred to, *dāddi*; younger  
     than do., *baihn*.  
 six, *tshau*; sixth, *tsōūo*.  
 sixteen, *sōla*.  
 sixty, *cīn biak*.  
 sit, *būshno*.  
 sleep, *sūttno*; see "lie".  
 someone, *kōi*; something, *kicch*;  
     see "anyone", "anything".  
 son, *tshōru*; see "boy".  
 sow, v., *banno*.  
 speak, *bōlno*.  
 star, *tāro*.  
 stomach, *pēt*.  
 storm, *khūāēra*.  
 stream, *gāhā*; see "river".  
 strong, *tōkro*.  
 sun, *sūrāj*; sunshine, *rūr*.  
 sweet, *gulūo*.  
 take, *lāno*; take away, *nīno*.  
 ten, *dās*.  
 than, *khū*.  
 then, *tēbhi*.  
 there, *tūyya*.  
 they, *ē*; their, *iūro*.

thief, <i>tsōr</i> .	was, <i>tho</i> .
thirteen, <i>tēra</i> .	water, <i>pāni</i> .
this, <i>ēo</i> ; fem. <i>ē</i> .	way, <i>bāṭ</i> .
thou, <i>tā</i> .	we, <i>amma</i> .
three, <i>cīn</i> ; third, <i>cījjo</i> .	well, adv., <i>sōknāro kārī, ātsho</i>
thy, <i>tēro</i> .	<i>kārī</i> .
tie, <i>kōshno, bānnhno</i> .	well, n., <i>kū</i> .
tighten, <i>kōshno</i> .	what, <i>kā</i> ; whatever, <i>dzō kiech</i> .
to, <i>khě</i> .	when, <i>kēbhi</i> (inter.); <i>dzēbhi</i>
to-day, <i>āz</i> .	(rel.).
to-morrow, <i>kālla</i> ; day after	wheat, <i>gīñh</i> .
—, <i>pōrshi</i> ; on fourth day,	where, <i>kīyyā</i> .
<i>tsauthe</i> .	white, <i>shākklo</i> .
tongue, <i>dzīb</i> .	who, <i>kun</i> ; whoever, <i>dzō kun</i> .
tooth, <i>dānd</i> .	why, <i>kīa khě</i> .
town, <i>bāzār</i> .	wife, <i>tshēōri</i> ; see "woman".
tree, <i>bikh</i> .	win, <i>dzītno</i> .
twelve, <i>bāra</i> .	wind, <i>bāgār</i> .
twenty, <i>bish</i> .	wise, <i>ōklāḷō</i> .
two, <i>dūi</i> ; two and a half, <i>dāih</i> .	with, along —, <i>are</i> ,— (instru-
ugly, <i>nīkāmmo</i> .	mental), <i>khu</i> .
uncle, <i>kākkō</i> .	woman, <i>tshēōri</i> ; see "wife".
under, <i>thāli, thālli</i> .	write, <i>kīkhnō</i> .
up, upwards, <i>hūbi</i> .	yes, <i>ō</i> .
upon, <i>gahi</i> .	yesterday, <i>kīzz</i> ; day before —,
very, <i>bōhri</i> .	<i>phrēz</i> ; day before that,
village, <i>grāō, grā</i> .	<i>nātrēz</i> .
walk, <i>hāñḍno</i> .	you, <i>tumma</i> ; your, <i>tāhro</i> .

# RAMPUR AND BAGHI DIALECTS

## NOUNS

### Masculine.

*gōhṛo*, horse

	SINGULAR		PLURAL	
	RAMPUR	BAGHI	RAMPUR	BAGHI
Nom.	<i>gōh-ro.</i>	<i>-ro.</i>	<i>-re.</i>	<i>-re.</i>
Gen.	<i>-reo.</i>	<i>-re ro.</i>	<i>-reo.</i>	<i>-re ro.</i>
Dat., Acc.	<i>-re lē.</i>	<i>-re kō.</i>	<i>-re lē.</i>	<i>-re kō.</i>
Abl.	<i>-re kā.</i>	<i>-re ānda.</i>	<i>-re kā.</i>	<i>-re ānda.</i>
Agent	<i>-re.</i>	<i>-reā.</i>	<i>-re.</i>	<i>-re.</i>
Voc.	<i>-reā.</i>	<i>-reā.</i>	<i>-reo.</i>	<i>-reo.</i>

*garuhr*, house

Nom.	<i>garuh-r.</i>	<i>-r.</i>
Gen.	<i>-ro.</i>	<i>-rā ro.</i>
Abl.	<i>-rā kā.</i>	<i>-r ānda.</i>
Agent	<i>-re.</i>	<i>-re.</i>

In the house is (Rām.) *garuhre*, *garuhr kē* or *dūa* ; (Bāg.) *garuhrā dō* or *garuhrā de*.

The gen. is an adj. and inflects as follows : (Rām.) masc. sing. *-o* ; fem. *-i* ; plur. masc. *-e* ; fem. *-i*. (Bāg.) *ro*, *rē*, *rē*, *rē*. These endings do not change for the case of the noun possessed except in the masc. sing. If a masc. sing. noun possessed is in an oblique case, *-o* and *ro* change to *-e* and *re* respectively.

*bāb*, father, has in (Rām.), gen. *bābbo* ; abl. *bābbā kā*, etc. ; and in (Bāg.) *bābbā ro*, *bābb ānda* ; voc. *bābbā*.

An example of a masc. noun in *-i* may be given.

*hātti*, elephant (Bāg.) has gen. *hātti ro* ; agent, *hāttie*, etc

### Feminine.

*tshōṭi*, girl, daughter

	SINGULAR		PLURAL	
	RAMPUR	BAGHI	RAMPUR	BAGHI
Nom.	<i>tshōṭ-i.</i>	<i>-ī.</i>	<i>-ī.</i>	<i>-ī.</i>
Gen.	<i>-io.</i>	<i>-ī ro.</i>	<i>-io.</i>	<i>-ī ro.</i>
Dat., Act.	<i>-ī lē.</i>	<i>-ī kō.</i>	<i>-ī lē.</i>	<i>-ī kō.</i>
Abl.	<i>-ī kā.</i>	<i>-ī ānda.</i>	<i>-ī kā.</i>	<i>-ī ānda.</i>
Agent	<i>-īē.</i>	<i>-īē.</i>	<i>-īē.</i>	<i>-īē.</i>
Voc.	<i>-īē.</i>	<i>-īē.</i>	<i>-io.</i>	<i>-io.</i>

*baihn*, sister

	SINGULAR		PLURAL	
	RAMPUR	BAGHI	RAMPUR	BAGHI
Nom. <i>baih-n</i> .	- <i>n</i> .	- <i>n</i> .	- <i>nī</i> , etc., as sing.	- <i>nī</i> , etc., as sing.
Gen.	- <i>nīo</i> .	- <i>nī ro</i> .		
Dat., Acc.	- <i>nī lē</i> .	- <i>nī kō</i> .		
Abl.	- <i>nī kā</i> .	- <i>nī ānda</i> .		
Agent	- <i>nīē</i> .	- <i>nīe</i> .		

## PRONOUNS

*1st Person.*

Nom.	<i>mū</i> , I.	<i>ā</i> .	<i>āmmē</i> , we.	<i>āmmē</i> .
Gen.	<i>mēro</i> .	<i>mēro</i> .	<i>māhro</i> .	<i>māhro</i> .
Dat., Acc.	<i>mulē</i> .	<i>mukhē</i> .	<i>ama lē</i> .	<i>āmmū kō</i> .
Abl.	<i>mu khā</i> .	<i>mū ānda</i> .	<i>amma kā</i> .	<i>āmmū ānda</i> .
Agent	<i>mē</i> .	<i>mōē</i> .	<i>āmmē</i> .	<i>āmmē</i> .

*2nd Person.*

Nom.	<i>tū</i> .	<i>tū</i> .	<i>tīme</i> .	<i>tōmme</i> .
Gen.	<i>tēro</i> .	<i>tēro</i> .	<i>thāro</i> .	<i>taū ro</i> , <i>tōmu ro</i> .
Dat., Acc.	<i>tōlē</i> .	<i>tākhe</i> .	<i>tīma lē</i> .	<i>taū kō</i> .
Abl.	<i>tōkha</i> .	<i>ta ānda</i> .	<i>tīma kā</i> .	<i>tōmmānda</i> .
Agent	<i>tēi</i> .	<i>tōē</i> .	<i>tōmē</i> .	<i>tōmmē</i> .

*3rd Person*

Nom.	<i>sē</i> , he, it.	<i>sē</i> .	<i>sē</i> .	<i>sē</i> .
Gen.	<i>tēuo</i> .	<i>tēhro</i> .	<i>tino</i> .	<i>tīū ro</i> .
Dat., Acc.	<i>tēu lē</i> .	<i>tēh khe</i> .	<i>tina lē</i> .	<i>tīū ko</i> .
Abl.	<i>tēu kā</i> .	<i>tēs ānda</i> .	<i>tina kā</i> .	<i>tīū ānda</i> .
Agent	<i>tinī</i> .	<i>tēnē</i> .	<i>tine</i> .	<i>tīūē</i> .

*Feminine.*

Nom.	<i>sē</i> , she.	<i>sē</i> .	Fem. same as masc.	
Gen.	<i>tīō</i> .	<i>tīā ro</i> .		
Dat., Act.	<i>tīā lē</i> .	<i>tīā ko</i> .		
Abl.	<i>tīā kā</i> .	<i>tīā ānda</i> .		
Agent	<i>tīē</i> .	<i>tīē</i> .		

	SINGULAR		PLURAL	
	RAMPUR	BAGHI	RAMPUR	BAGHI
Nom.	<i>jō</i> , this.	<i>ēh</i> , <i>ēh dzo</i> .	<i>jē</i> .	<i>ē</i> .
Gen.	<i>ēuo</i> .	<i>ēh ro</i> .	<i>ino</i> .	<i>ēū ro</i> .
Dat., Acc.	<i>ēu lē</i> .	<i>ēh khē</i> .	<i>inā lē</i> .	<i>ēū khē</i> .
Abl.	<i>ēu kā</i> .	<i>ēs ānda</i> .	<i>inā kā</i> .	<i>ēū ānda</i> .
Agent	<i>inī</i> .	<i>ēne</i> .	<i>inē</i> .	<i>ēūē</i> .

*Feminine.*

Nom.	<i>jō</i> .	<i>ēh</i> , <i>ēh dzo</i> .	Fem. same as masc.
Gen.	<i>īō</i> .	<i>īā ro</i> .	
Dat., Acc.	<i>īā lē</i> .	<i>īā khē</i> .	
Abl.	<i>īā kā</i> .	<i>īā ānda</i> .	
Agent	<i>īē</i> .	<i>īē</i> .	

*kun*, who

Nom.	<i>kun</i> .	<i>kun</i> .
Gen.	<i>kau ro</i> .	<i>kau ro</i> .
Agent	<i>kunī</i> .	<i>kunē</i> .

*dzō*, who (rel.)

Nom.	<i>dzō</i> .	<i>dzō</i> .
Gen.	<i>dzau ro</i> .	<i>dzau ro</i> .
Agent	<i>dzunīē</i> .	<i>dzunē</i> .

Others are: *kā* (indecl.), what; *kūtsh* (indecl.), something, anything; *dzō kūtsh*, whatever; *kun*, *kunī*, someone, anyone; *dzō kun*, whoever; declined like *dzō* and *kun*.

## PRONOMINAL ADJECTIVES

The first word in each case is from Rampur, the second from Baghi.

Of this kind, *ēno*, *ēno*; of that kind, *tēno*, *tēno*; of what kind, *kēno*, *kēno*; of which kind (rel.), *dzēno*, *dzēno*. So much or many, *ētī*, *ētro*; so much or many, *tētī*, *tētro*; (correl.) how much or many, *kētī*, *kētro*; as much or many, *dzētī*, *dzētro*.

## ADJECTIVES

Adjectives ending in *o*, *ō*, *u*, or *au*, including genitives, inflect according to the gender and number of the noun

with which they agree and change the last letter to *e* for the masc. plur. and *i* for the fem. sing. and plur. In the masc. sing. the *-o* is changed to *-e* when the noun agreed with is in an oblique case, otherwise there is no inflection for case. Other adjectives do not inflect for gender, number, or case. All adjectives when used as nouns are treated as nouns and inflected accordingly.

*Comparison.* — There are no special forms for the comparative and superlative. Comparison is expressed by the so-called ablative case with the positive, thus—

(Rām.) *hātshau*, good; *ēu kā hātshau*, good from that, better than that; *sōbbi kā hātshau*, good from all, better than all, best.

(Bāg.) *atshan*, *ēs ānda ātshan*, *sōbbhi ānda ātshan*.

## NUMERALS

1. <i>ēk.</i>	<i>ēk.</i>	13. <i>ṭēra.</i>	<i>ṭēra.</i>
2. <i>dūi.<sup>1</sup></i>	<i>dō.</i>	14. <i>tsōuda.</i>	<i>tsōuda.</i>
3. <i>caun.</i>	<i>caun.</i>	15. <i>pōndra.</i>	<i>pōndra.</i>
4. <i>tsār.</i>	<i>tsār.</i>	16. <i>sōḷa.</i>	<i>sōḷa</i> (not <i>ḷ</i> ).
5. <i>pāndz.</i>	<i>pāndz.</i>	17. <i>sōttra.</i>	<i>sōttra.</i>
6. <i>tshau.</i>	<i>tshau.</i>	18. <i>ṭhāra.</i>	<i>ṭhāra.</i>
7. <i>sāt.</i>	<i>sāt.</i>	19. <i>nṭh.</i>	<i>nṭsh.</i>
8. <i>āṭh.</i>	<i>āṭh.</i>	20. <i>bṭh.</i>	<i>bish.</i>
9. <i>nau.</i>	<i>nau.</i>	40. <i>dī bīyyeh.</i>	
10. <i>dāsh.</i>	<i>dās.</i>	60. <i>caun bīyyeh.</i>	
11. <i>giāra.</i>	<i>gaiṛa.</i>	80. <i>tsār bīyyeh.</i>	
12. <i>bāra.</i>	<i>bāra.</i>	100. <i>shau.</i>	<i>shau.</i>

## FRACTIONAL

$1\frac{1}{2}$ <i>dēōrh.</i>	<i>dēōrh.</i>
$2\frac{1}{2}$ <i>dāṛh.</i>	<i>dāṛh.</i>

The rest with *sādhe*, thus—

$20\frac{1}{2}$ <i>sādhe bṭh.</i>	<i>sādhe bish.</i>
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<sup>1</sup> *ū* very long.

## ORDINALS

1st. <i>paikhau.</i>	<i>paikhau.</i>	6th. <i>tsōūau.</i>	<i>tshāūau.</i>
2nd. <i>dujjau.</i>	<i>dujjau.</i>	7th. <i>sātūau.</i>	<i>sātūau.</i>
3rd. <i>cījjau.</i>	<i>cījjau.</i>	8th. <i>āḥūau.</i>	<i>āḥūau.</i>
4th. <i>tsōuthau.</i>	<i>tsōuthau.</i>	9th. <i>nōūau.</i>	<i>nōūau.</i>
5th. <i>pānzūau.</i>	<i>pāndzūau.</i>	10th. <i>dāshūau.</i>	<i>dāsūau.</i>

and so on, adding *-ūau* to the cardinal.

## ADVERBS

*Time*

RAMPUR		BAGHI
now,	<i>ēbhī.</i>	<i>ēbhī.</i>
then,	<i>tēbhī.</i>	<i>tēbhī.</i>
when ?	<i>kēbhī.</i>	<i>kēbhī.</i>
when (rel.),	<i>dzēbhī.</i>	<i>dzēbhī.</i>
to-day,	<i>ādz.</i>	<i>āz.</i>
to-morrow,	<i>kalle.</i>	<i>jū.</i>
day after to-morrow,	<i>pōrsho.</i>	<i>pōrshī.</i>
fourth day,	<i>tsōuthe.</i>	<i>tsōuthe.</i>
yesterday,	<i>hīdz.</i>	<i>īzz.</i>
day before yesterday,	<i>phrez.</i>	<i>phōrāz.</i>
day before that,	<i>tsōuthe.</i>	<i>nōrāz.</i>

*Place*

here,	<i>īde.</i>	<i>īde, īe.</i>
there,	<i>tīde.</i>	<i>tīde, tīe.</i>
where ?	<i>kīde.</i>	<i>kīde, kīe.</i>
where (rel.),	<i>jīde.</i>	<i>jīde, jīe.</i>
up to here,	<i>īdrā sēk.</i>	<i>īde tāī.</i>
hence,	<i>īdrā.</i>	<i>īdrā.</i>
inside,	<i>bīte.</i>	<i>bītre.</i>
outside,	<i>baīh.</i>	<i>bāre.</i>
upwards,	<i>ūbī.</i>	<i>ūbī.</i>
downwards,	<i>ūhndī.</i>	<i>ūī.</i>
near,	<i>bīde.</i>	<i>nērī.</i>
far,	<i>dūr.</i>	<i>dūr.</i>

RAMPUR		BAGHI
forwards, in front.	<i>āgě.</i>	<i>āgě, āgre.</i>
backwards, behind,	<i>patsha.</i>	<i>patsha.</i>
beyond,	<i>pār.</i>	<i>pār.</i>
on this side,	<i>wār.</i>	<i>ār.</i>
<i>Others</i>		
why,	<i>kilě.</i>	<i>kaĩ.</i>
yes,	<i>ō.</i>	<i>ō (answering question).</i>
		<i>ei (answering call).</i>
no, not,	<i>na, neih.</i>	<i>na, neih.</i>
quickly.	<i>nāndi.</i>	<i>shūl.</i>
very much,	<i>bārō.</i>	<i>bōr.</i>

## PREPOSITIONS

RAMPUR		BAGHI
of,	<i>-o.</i>	<i>ro.</i>
from,	<i>kā.</i>	<i>ānda.</i>
to,	<i>lē.</i>	<i>kō.</i>
in,	<i>dāa, kě.</i>	<i>de, dō, kha.</i>
above, upon,	<i>mātě.</i>	<i>gāhri.</i>
in front of,	<i>āge.</i>	<i>āge, āgre.</i>
in front of me,	<i>mu ku āge.</i>	<i>mū ānda āgre.</i>
with, along with,	<i>sīh.</i>	<i>sātte.</i>
with me,	<i>mu sīh.</i>	<i>mu sātte.</i>
with (instrument),	<i>khū, kau.</i>	<i>gidh.</i>
for,	<i>lē.</i>	<i>tāĩ.</i>
for him,	<i>teu lě.</i>	<i>tēhri tāĩ.</i>
under,	<i>pād.</i>	<i>thāl.</i>
beyond,	<i>pār.</i>	<i>pār.</i>
on this side of,	<i>wār.</i>	<i>ār.</i>

## VERBS

*Verb Substantive*Pres. (R.) *ā*, indeclinable.(B.) *ēh*, indeclinable.



Neg. *nīh atī* ; (B.) *nēhī āthī*, both indeclinable.

Past (R.) masc. sing. *tau*, fem. *tī* ; masc. plur. *tē*, fem. *tī*.

(B.) *tau*, fem. *te* ; plur. *te*, fem. *te*.

*lōṭno*, fall

RAMPUR		BAGHI	
Imperat. sing. <i>lōṭ</i> .		Imperat. sing. <i>lōṭ</i> .	
	plur. <i>lōṭā</i> .		plur. <i>lōṭā</i> .
Pres. ind. <i>lōṭā</i> .	<i>lōṭē</i> .	Pres. ind. <i>lōṭā</i> .	<i>lōṭē</i> .
	<i>lōṭē</i> . <i>lōṭau</i> .		<i>lōṭā</i> . <i>lōṭā</i> .
	<i>lōṭā</i> . <i>lōṭā</i> .		<i>lōṭā</i> . <i>lōṭā</i> .
R. Fut., same as pres. ind.		B. Fut. <i>lōṭālo</i> .	<i>lōṭāle</i> .
		<i>lōṭālo</i> .	<i>lōṭāle</i> .
		<i>lōṭālo</i> .	<i>lōṭāle</i> .

B. The fem. is the same as the masc. but with the ending *e* all through. The *e* of the fem. is almost *i*.

Imperf. R. *lōṭā*, indecl. with the past of the verb subst. *tau*, *te*, etc. B. Pres. ind. with the past verb subst.

Thus—

R. *lōṭā tau*, fem. *tī* ; *lōṭā tē*, fem. *tī*.

” ” ” ”

” ” ” ”

B. *lōṭū tau*, fem. *te* ; *lōṭū tē*, fem. *tē*.

*lōṭā tau*, ” *lōṭā tē*, ”

*lōṭā tau*, ” *lōṭā tē*, ”

R. Pres. cond. same as pres. ind.

Past cond. *lōṭ-dau*, fem. *-dī* ; plur. *-de*, fem. *-dī*.

Conj. part. *lōṭṭāu*, having fallen.

Stat. part. *lōṭ-ōndau*, fem. *-ēndī* ; plur. *-ēnde*, *-ēndī*,  
in the state of having fallen.

Past, *lōṭ-au*, fem. *-i* ; plur. *-ē*, fem. *-ī*.

Agent, *lōṭṭēwālo*, faller.

B. Pres. cond. same as pres. ind.

Past cond. *lōṭ-dā*, *-de* or *dī*, *de*, *de* or *dī*.

Conj. part. *lōṭṭā*, having fallen, indecl.

Stat. part. *lōṭ-ṇdō*, *-ṇde*, *-ṇde*, *-ṇde*, in the state of having fallen.

Part. *lōṭṭ-au*, *-e* or *-ī*; plur. *-ē*, fem. *-ē* or *-ī*.

*ōṇō*, be, become

R. Imperat.	<i>ō</i> .	<i>ōā</i> .	B. Imperat.	<i>ō</i> .	<i>ūā</i> .
Fut.	<i>ōū</i> .	<i>ōī</i> .	Fut.	<i>ūllau</i> .	<i>ūlle</i> .
	<i>ōē, auē.</i>	<i>ōau, auau.</i>		<i>ōllo.</i>	<i>ōlle.</i>
	<i>ōā, auā.</i>	<i>ōā auā.</i>		<i>ōllo.</i>	<i>ōlle.</i>
Past,	<i>ūau</i> , fem. <i>ūī</i> , etc.		Past,	<i>ūau</i> , fem. <i>ūē</i> , etc.	

Past cond. *ūndau*.

Past cond. *ūndau*.

R. In *ūau*, *ūā*, the initial *ū* is very long.

B. A slight *h* is frequently prefixed throughout the verb.

B. In *ūau*, *ūā*, the *ū* is very long.

*āṇō*, come

R. Imperat. *āts*, *ātsau*.

Fut. *āū*, *āe*, *atsā*, *āī*, *āau*, *atsā*.

Past cond. *āndau*.

Hab. *atsā kōrū*, I am in the habit of coming.

B. Imperat. *āsh*, *āshā*.

Pres. ind. *āū*, *āe*, *āe*, *āū*, *āe*, *āe*.

Imperf. *āū tau*, *āe tau*, etc.

Fut. *āūlan*, *ālan*, *ālan*, *āūle*, *āle*, *āle*.

Past, *āō*, fem. *āe*, etc.

Past cond. *āndau*.

Conj. part. *āiā*, having come.

*nāshno*, go

R. Pres. ind. *nāshū*, *-e*, *-ā*, *-ī*, *-au*, *-ā*.

Imperat. *nāsh*, *nāshau*.

Past, *nāthau*.

Past cond. *nāshdau*.

Conj. part. *nāshēau*, having gone.

Agent, *nāshnewālo*, goer.

*děūno*, go

B. Imperat. *dū*, *dōā*.

Pres. ind. *dū*, *dūā*, *dūā*, *dūā*, *dūā*, *dūā*.

Imperf. *dū tan*, *dūa tan*, etc.

Fut. *dēulan*, *dūlan*, *dūlan*, *dēule*, *dūle*, *dūle*.

Past, *dūau*, *dūe*, etc.

*rauho*, remain

R. Pres. ind. *rōū*, *rōe*, *rōā*, etc.

Imperat. *rau*, *rauau*.

Past cond. *rōnduu*.

B. Fut. *rāulan*, *rōulan*, etc.

Pres. ind. *rāū*, *rōā*, etc.

Past, *rau*, fem. *raui*; plur. *raue*, etc.

*bīshno*, sit

R. Past, *bīthau*, the rest of the verb regular.

*būthno*

B. Past, *būthau*.

*tsikho*, beat

\* This verb is regular in both dialects. In the past, of course, the agreement is with the object.

*khāno*, eat

R. Pres. ind. *khāu*, etc.

Past, *khāu*.

B. Stat. part. *khāero*.

*pīno*, drink

R. Pres. ind. *pīu*.

Past, *pīau*.

B. Past, *pīau*; fem. *pe*; plur. *pē*.

Stat. part. *pīero*.

*dēno*, give

R. Pres. ind. *dēu*.

Past, *dēnuu*.

B. Fut. *dēulan*.

Past, *dēau*.

"Take" is *lēno* (regular) in Rāmpur and *gīnno* in Bāghi. The latter has: past, *gīnau*; stat. part. *gīnēro*.

*kōrno*, do

R. Past, *kīau*.

B. Past, *kōrau*.

"Bring" is *āṇno* (regular).

B. Fut. *āṇūlau*; past, *āṇau*; stat. part. *āṇero*.

"Take away" is *nēno* (regular) in Rāmpur and *nēno* in Bāghi.

*nēno* has: fut. *nēūlau*; past, *nēau*; stat. part. *nēero*.

In the Rāmpur dialect verbs whose roots end in a vowel make the pres. ind. in *-ā* instead of *-a*, as *deā*, "I give." It will be noticed that in Rāmpur the pres. ind., fut., and pres. cond. are always the same. In Bāghi there is a separate future, but the pres. ind. and pres. cond. are identical. In negative sentences the past cond. is used for the pres. ind.

## SENTENCES

1. R. *Tēro nāñ kā ?*  
B. *Tērau nāñ kā eh ?* Thy name what is ?
2. R. *Ēu gōhri kētri ūmār ā ?*  
B. *Īo gōhre ri kētrē ūmbār eh ?* This horse of how-much age is ?
3. R. *Īdrā Kāshmrā sikā (up to) kētro dūr ā ?*  
B. *Īdrānda Kāshmr kētro dūr eh ?* Hence Kashmir (up to) how-much far is ?
4. R. *Thāre bābbe gauhr kētti tshōtū ā ?*  
B. *Tōmu re bābbā rē gauhrē kētre tshōtū eh ?* Your father of house (in) how-many sons are ?
5. R. *Mā āz barē dūrā hāñde āo.*  
B. *Ā āz bāre dūr-ānda āñdēu āo.* I to-day very far-from having-walked came.
6. R. *Mēre tsātsēau tshōtū ēui baiññi sī biāh āo.*  
B. *Mēre kākā ro tshōtū ēhri baiññi sāttrau baiñ āo.*  
My uncle-of son his sister with marriage became.
7. R. *Gauhr ke shūkle gōhri zīn ā.*  
B. *Gauhrā dau shūkle gōhre ri dzīn.* House in white horse of saddle (is).
8. R. *Ēui pītthi mātē zīn kōshau (tighten).*  
B. *Ēhri pītthi gāhri dzīn bāñnhau.* His back upon saddle bind.
9. R. *Mē ēue tshōtū le (to) bāpō mārau.*  
B. *Mōē ēhrau tshōtū būri pīttau.* By-me his son (to) much was-beaten.
10. R. *Dōnkā mātē gāuī bākri tsaurā.*  
B. *Ēh bōñā (jungle) dau bēhrā bākri tsārā.* (He) hill upon (jungle in) cows goats is grazing.
11. R. *Ēu bātā pād gōhre mātē bēhōndau (seated).*  
B. *Ēh bātā thāl gōhre gāhrā būtttho (sat).* That tree under horse upon seated (sat).
12. R. *Ēuo bāñ bēññi kā būro.*

B. *Ēhrau bāih āpni bauhni ānda bāro*. His brother (own) sister from (than) big, i.e. is bigger.

13. R. *Ēuo mūl dāih rupayye*.

B. *Ēhrau mōl dāih rupauo*. Its price two-and-a-half rupees.

14. R. *Mēro bāb ēu hūtsle gauhre rauū*.

B. *Mērau bāb es matthe gauhrā dō rauū*. My father that small house in lives.

15. R. *Ēu le rupayye deau*.

B. *Ēh khē tū rupaue dēā*. Him to these rupees give.

16. R. *Ēu kā rupayye māngau*.

B. *Īs ānda rupaue mōnga ōruk* (hither). Him from rupees ask (hither).

17. R. *Ēu lē mūrīau rēzā kau bānnhau*. Him to having-beaten ropes with bind.

B. *Īs ātshe pītā rōshie giddh bānnhā*. Him to well beat ropes with bind.

18. R. *Kūē kā pāni gāduu*.

B. *Kūe ānda cīsh* (or *pāni*) *gārhu*. Well from water bring-out.

19. R. *Mū kā āge tsālo*.

B. *Mū ānda agre tsālū*. Me from before go.

20. R. *Kauro tshōfu tōma pātsha āo*? Whose boy you behind came?

B. *Kauro tshōfu ā tū pātsha*? Whose boy comes thee behind?

21. R. *Jau kau kā mülle lēau*. This whom from in-price was-taken?

B. *Ēh tōē kōs ānda mōllē gīnau*. This by-thee whom from in-price was-taken?

22. R. *Gau kā ēkki āhtiwāle kā lēau*.

B. *Gaua ri ēki dūkāndār ānda gīnau*. Village of one shopkeeper from was-taken.

Notes.—8. B. *Gāhri*, upon, cf. 11. B.; *gāhrā* agrees with its noun; it is a prepositional adj. like *wārgā* (similar to) in Panjabi. 9. *Bārē* and *bōri* (or *bōhri*) are different

words. 11. *Bēḥṇḍau*, stative part. in the state of having sat, seated.

The stative part. of trans. verbs becomes a passive part.; thus *khāero* means in the state of having been eaten. In Bāghī there are two such participles, one ending in *-ṇḍau* and one in *-ero* for intrans. and trans. verbs respectively.

*Examples.*—*Lōḥṇḍau*, fallen; *khāero*, eaten; *pīero*, drunk (i.e. of the thing drunk).

The ending *-ero* is found in various forms, as *-eroa* in Sūrkhūḷi, *-ēro* in Kūārī, *-ēru* in North and South Jubbal, *-irā* in Māṇḍēālī, East Sukēṭī, and North Bilāspūri; *-ūrā* in Hāṇḍūrī, Dāmī, South Bilāspūri, and Gādī; *-ōrā* in Cāmēālī, Cūrāhī, and Paṅgwālī; *-oro* in Bhādrāwāhī; *-ōr* in Pāḍārī.

## VOCABULARY

The first word or words belong to the Rampur dialect, the others, separated by a colon, to the Bāghī dialect.

above; see "up", "upon".	clean, <i>hātsha</i> : <i>ātshan</i> .
all, <i>sōbbi</i> : <i>sōbbhi</i> .	cock, <i>kukhlā</i> : <i>kūkhlyau</i> , <i>mārgā</i> ;
anyone, someone, <i>koi</i> : <i>kun</i> .	wild cock (Bāghī), <i>khlaiv</i> .
arrive, <i>paitsno</i> : <i>pūjño</i> .	cold, <i>shēlau</i> : <i>shēlāu</i> .
ass, <i>gaddha</i> : <i>gaddho</i> .	come, <i>āno</i> : <i>āno</i> .
backwards, <i>patsha</i> : <i>pātsha</i> .	conquer; see "win".
back, <i>pīṭh</i> : <i>pīṭh</i> .	cow, <i>gāo</i> : <i>gāo</i> .
bad, <i>nēndrāo</i> : <i>riau</i> .	cowherd, <i>gūālo</i> : <i>gūālo</i> .
be, become, <i>ōno</i> : <i>ōno</i> , <i>hōno</i> .	daughter, <i>tshōṭi</i> : <i>tshōṭi</i> .
bear, <i>rikkh</i> : <i>rikkh</i> .	day, <i>dās</i> : <i>dās</i> .
beat, <i>pīṭno</i> , <i>tsikno</i> : <i>pīṭno</i> , <i>tsikno</i> .	defeated, be, <i>hāno</i> : <i>hāno</i> .
beautiful, <i>bānkau</i> : <i>bāṭṭhau</i> .	die, <i>māno</i> : <i>māno</i> .
bed, <i>māndzā</i> : <i>māndzā</i> .	do, <i>kerno</i> : <i>kerno</i> .
behind, <i>patsha</i> : <i>pātsha</i> .	dog, <i>kuklār</i> : <i>kūklār</i> .
below, adv., <i>āhndi</i> : <i>ūṭi</i> ; prep., <i>pāḍ</i> : <i>thāl</i> .	downwards, <i>āhndi</i> : <i>ūṭi</i> .
big, <i>bāḍa</i> : <i>bōrau</i> .	draw out, <i>gāḍno</i> : <i>gāḍhno</i> .
bird, <i>tsārki</i> : <i>pānchi</i> .	drink, <i>pīno</i> : <i>pīno</i> ; cause to —, <i>pīāno</i> : <i>pīnēno</i> .
bitch, <i>kuklri</i> : <i>kūklri</i> .	ear, <i>kānn</i> : <i>kānn</i> .
body, <i>jēā</i> : <i>bādān</i> .	eat, <i>khāno</i> : <i>khāno</i> ; cause to —, <i>khīāno</i> : <i>khīāno</i> .
book, <i>kātāb</i> : <i>kātāb</i> .	egg, <i>pinni</i> : <i>pinni</i> .
boy, <i>tshōṭu</i> : <i>tshōṭu</i> ; see "son".	eight, <i>āṭh</i> : <i>āṭh</i> ; eighth, <i>āṭhāo</i> : <i>āṭhāu</i> .
bread, <i>rōṭṭi</i> : <i>rōṭṭi</i> .	eighteen, <i>ṭhāro</i> : <i>ṭhāro</i> .
bring, <i>āno</i> : <i>āno</i> .	eighty, <i>tsār biyyeh</i> .
brother, <i>dād</i> , <i>baiṭṭu</i> : <i>bāih</i> .	eject, <i>gāḍno</i> : <i>gāḍhno</i> .
buffalo, <i>mhaī</i> : <i>maūsh</i> .	elephant, <i>hātthi</i> : <i>hāthi</i> .
bull, <i>bōlād</i> : <i>bōlād</i> .	eleven, <i>gāra</i> : <i>gaira</i> .
buttermilk, <i>tshāh</i> : <i>chāsh</i> .	eye, <i>ākhi</i> : <i>ākhi</i> .
call, <i>bīḍno</i> : <i>būdno</i> .	face, <i>nū</i> : <i>nū</i> .
camel, <i>ūṭ</i> : <i>ūṭ</i> .	fall, <i>lōṭno</i> : <i>lōṭno</i> .
cat, <i>brailā</i> , fem. <i>braili</i> : <i>bārailau</i> , fem. <i>bāraili</i> .	far, <i>dār</i> : <i>dār</i> .



- father, *bāb* : *bāb*.  
 field, *ḍākro* : *khēc*.  
 fifteen, *pōndra* : *pāndra*.  
 fight, *lōrno* : *pīṭho*.  
 fish, *māts̥hi* : *māts̥hlī*.  
 five, *pāndz* : *pāndz*; fifth,  
     *pāndzūo* : *pāndzūau*.  
 flow, *bauhno* : *bauhno*.  
 foot, *bāḡna*, *rāḡḡā* : *lāt*.  
 forty, *dī biyyeh*.  
 forward, *āge* : *āgre*, *āge*.  
 four, *tsār* : *tsār*; fourth,  
     *tsōutho* : *tsōuthau*.  
 fourteen, *tsōuda* : *tsōuda*.  
 from, *kā* : *ānda*.  
 front, *āge* : *āgre*, *āge*.  
 fruit, *phāl* : *phāl*.  
 ghi, *giuh* : *giuh*.  
 girl, *tshōfi* : *tshōfi*.  
 give, *dēno* : *dēno*.  
 go, *nāshno* : *ḡṇno*.  
 goat, *bākr-o*, fem. -i : *bākr-o-i*.  
 good, *hātsha* : *ātshau*, *shōblau*.  
 graze, intrans., *tsōrno* : *tsārno*;  
     trans., *tsārno* : *tsārno*.  
 hair, *shṛāl* : *shṛāl*.  
 hand, *hātth* : *hātth*.  
 he, *sē* : *sē*.  
 head, *mānd* : *mānd*.  
 hear, *shāṇno* : *shāṇno*; see  
     "relate".  
 hen, *kukhli* : *kūkhri*, *mūrgi*;  
     wild — (Baghi), *dūhī*.  
 hence, *idrā* : *idro*.  
 here, *ide* : *ie*, *ide*; up to —,  
     *idrā sā* : *ide tāi*.  
 high, *ūtstan* : *ūtshau*.  
 hill, *ḍaṅk* : *ḡāghār*.  
 horse, *gōhro* : *gōhro*.  
 hot, *nāitau* : *nētau*.  
 house, *gauhr* : *gauhr*.  
 hundred, *shau* : *shau*.  
 husband, *rāṇḍko* : *rāṇḍau*.  
 I, *mā* : *ā*.  
 ignorant, *bēsi* : *kāṇḍṇḍ*.  
 in, *kē* : *dō*.  
 inside, *bīte* : *bītre*.  
 iron, *lōah* : *lōah*.  
 jackal, *shāl* : *shailṭo*.  
 jungle, *dzāṅgaḷ* : *baun*.  
 kind, of this —, *ēno* : *ēno*;  
     of that —, *tēno* : *tēno*; of  
     what —, *kēno* : *kēno*; of  
     which — (rel.), *dzēno* : *dzēno*.  
 kite, *shārairi* : *mārairi*.  
 know, *dzāṇno* : *dzāṇno*.  
 lazy, *ḡihnu* : *ḡihnu*.  
 learn, *shikno* : *shikno*.  
 leopard, *bārāhg* : *bārāhg*.  
 lie, *sutṭno* : *sūṭno*.  
 little, *hātślo*, *chōṭo*, *kāmti* :  
     *māṭṭhau*, *kāmti*.  
 load, *bāhra* : *bāhrau*.  
 look, *shāno* : *dēkhno*.  
 maize, *tshālī* : *kūkhri*.  
 make, *cāṇno* : *cāṇno*.  
 man, *maṇsh* : *māṇṭic*.  
 mare, *gōhri* : *gōhri*.  
 married, be, *bīāh* *ōno* : *baih*  
     *ōṇō*.  
 meat, *mās* : *māss*.  
 meet, *mēno* : *mēṇno*.  
 milk, *dūdḥ* : *dūdḥ*.  
 moon, *dzōth* : *dzōt*.  
 mother, *i* : *i*.  
 mountain, *ḍaṅk* : *ḡāghār*.  
 much, *dzādan* : *dzādan*, *bōri*;  
     so —, *ēṭi*, *tēṭi* : *ētro*, *tētro*;

- how —, *kēti* : *kētro*; as —  
(rel.), *dzēti* : *dzētro*.  
my, *mēro* : *mēro*.  
name, *nāñ* : *nāñ*.  
near, *bide* : *nēri*.  
night, *rāci* : *rāc*.  
nine, *nau* : *nau*; ninth, *nōūau* :  
*nōūau*.  
nineteen, *nīh* : *nīsh*.  
no, *nīh*, *na* : *nīh*, *na*; nothing,  
*kātsh na* : *kātsh na*.  
nose, *nāk* : *nāk*.  
not, *nīh*, *na* : *nīh*, *na*.  
now, *ēbhī* : *ēbhī*.  
of, -o : *ro*.  
oil, *tēl* : *tēl*.  
on, *māte* : *gāhrā*.  
one, *ēk* : *ēk*; one and a half,  
*dōyōh* : *dōyōh*.  
our, *māhro* : *māhro*.  
out, *baih* : *bāhrā*.  
pen, *kālām* : *kālām*.  
pig, *suṅgār* : *sūṅgār*.  
place, v., *thāno* : *thāno*.  
plain, n., *sōllō* : *sōllō*.  
plough, *auhl jōcno* : *aul*  
*dzūṇṇō*.  
quickly, *nāndi* : *shāṭṭ*.  
rain, *pāni* : *bārkhā*.  
read, *pōrno* : *pārno*.  
recognize, *patshainno* :  
*pārainno*.  
relate, *shūṇṇano* : *shūṇṇano*.  
remain, *rauho* : *rauho*.  
return, *ōru āno* : *ōru āno*.  
rise, *ādzu khāno* : *ātṭho*.  
river, *dārāo* : *dāryaio*.  
rope, *rēz* : *rōshī*.  
run, *thūṇno* : *bichno*.  
saddle, *zīn* : *dzīn*.  
sake, for sake of, *lē* : *tāñ*.  
say, *bōho* : *bōho*.  
see, *shāno* : *dēkhno*.  
seed, *bīu* : *bīj*.  
seven, *sāt* : *sāt*; seventh,  
*sātāo* : *sātāu*.  
seventeen, *sōttra* : *sōttra*.  
sharp, *painnau* : *painnau*.  
she, *sē* : *sē*.  
sheep, *bēhri* : *bēhri* (note  
different r).  
shepherd, *bāḍālo* : *bāḍālo*.  
shop, *āhṭi* : *āhṭi*.  
shopkeeper, *āhṭiwālo* :  
*dākāndār*.  
side, on this side of, *wār* : *ār*;  
on the far side of, *pār* : *pār*.  
sister, elder than person re-  
ferred to, *dāi* : *dāi*; younger  
than do., *baiho* : *baiho*.  
sit, *bīshno* : *būṭho*.  
six, *tshau* : *tshau*; sixth,  
*tshōūau* : *tshōto*.  
sixteen, *sōla* : *sōla*.  
sixty, *caun biyyeh*.  
sleep, *suttho* : *sūtho*.  
son, *tshōtu* : *tshōtu*.  
sow, *ēno* : *bōno*.  
speak, *bōho* : *bōho*.  
stand, *ādzu khāno*; *khāṇā ōnō*.  
star, *tāra* : *tāra*.  
stomach, *pēt* : *pēt*.  
storm, *bāgār* : *bāgār*; see  
"wind".  
stream, *khād* : *nau*.  
sun, *sūrāj* : *sūrāj*.  
sunshine, *dō* : *dau*.  
sweet, *gūḥau* : *mīḥau*.

- swift, *sātāz* : *sātāz*.  
 take, *lēno* : *gīno*; take away,  
     *nēno* : *nēno*.  
 ten, *dāsh* : *dās*.  
 than, *kā* : *ānda*.  
 then, *tēbhi* : *tēbhi*.  
 there, *tīde* : *tīe*, *tīde*.  
 they, *sē* : *sē*.  
 thief, *tsōr* : *tsōr*.  
 thirteen, *ṭēra* : *ṭēra*.  
 this, *jo* : *ēh*.  
 thou, *tā* : *tā*.  
 three, *caun* : *caun*; third,  
     *cījo* : *cījo*.  
 thy, *tēro* : *tēro*.  
 tie, *bānnhno* : *bānnhno*.  
 tighten, *kōshno* : *kōshno*.  
 to, *lē* : *khē*.  
 to-day, *ādz* : *āz*.  
 to-morrow, *kālle* : *jā*; day  
     after —, *pōrsho* : *pōrshī*;  
     on fourth day, *tsōuthe* :  
     *tsōuthe*.  
 tongue, *dzibbh* : *dzibbh*.  
 tooth, *dānt* : *dānd*.  
 town, *bāzār* : *bādzār*.  
 tree, *būṭ* : *būṭ*.  
 twelve, *bāra* : *bāra*.  
 twenty, *bīh* : *bīsh*.  
 two, *dūi* : *dō*; two and a half,  
     *dāih* : *dāih*; second, *dūjjau* :  
     *dūjjau*. (The *u* in *dūi* is  
     long and the *i* short.)  
 ugly, *nikāmmau* : *riau*.  
 uncle, *tsātso* : *kāk*.  
 under, *pāḍ* : *thāl*.  
 up, upwards, *ūhndī* : *ūṭī*.  
 upon, *māte* : *gāhrā* (latter is  
     an adjective).  
 very, *bāro* : *bōri*, *bōhri*.  
 village, *grād* : *gaū*.  
 walk, *hāndno* : *āndno*.  
 was, *tan* : *tan*.  
 water, *pāni* : *cīsh*, *pāni*.  
 way, *painḍan* : *bāṭ*.  
 we, *āmmē* : *āmmē*.  
 well, adv., *ūtsho* : *ūtsho*.  
 well, n., *kūo* : *kūo*.  
 what, *kā* : *kā*; whatever, *dzō*  
     *kātsh*.  
 wheat, *gīūh* : *gīūh*.  
 when (inter.), *kēbhī* : *kēbhī*;  
     (rel.), *dzēbhī* : *dzēbhī*.  
 where (inter.), *kīde* : *kīe*, *kīde*;  
     (rel.), *dzīde* : *dzīde*.  
 white, *shūklo* : *shūklo*.  
 who (inter.), *kun* : *kun*; (rel.),  
     *dzō* : *dzō*.  
 why, *kīle* : *kai*.  
 wife, *rāṇḍki*, *rāṇḍi* : *tshēōri*,  
     *zānāna*.  
 win, *dzitno* : *dzitno*.  
 wind, *bāgār* : *bāgār*.  
 wise, *sātāz* : *ākldār*.  
 with, along with, *sīh* : *sātte*;  
     (instr.), *kau* : *gidḍh*.  
 woman, *rāṇḍki*, *rāṇḍi* : *tshēōri*.  
 write, *likkhno* : *likkhno*.  
 yes, *ō* : (answering question), *ō*;  
     (answering call), *ei*.  
 yesterday, *hīdz* : *izz*; day  
     before —, *phrēz* : *phōrāz*;  
     day before that, *tsōuthe* :  
     *nōrāz*.  
 you, *tāmē* : *tōmmē*.  
 your, *thāro* : *taūro*.

# KOCI:—SURKHULI DIALECT

## NOUNS

### Masculine.

	SINGULAR	PLURAL
Nom.	<i>gōh-y-o</i> , horse.	-e.
Gen.	- <i>ē ro</i> .	-e ro.
Dat., Acc.	- <i>ē le</i> .	-e le.
Abl.	- <i>ē kū</i> .	-e kū.
Agent	-e.	- <i>ēūe</i> .
Nom.	<i>gauh-r</i> , house.	-r.
Gen.	- <i>rā ro</i> .	-rā ro.
Agent	-re.	-rūe.

### Feminine.

Nom.	<i>tsheor-i</i> , girl.	-i.
Gen.	- <i>i ro</i> .	-i ro.
Dat., Act.	- <i>i le</i> .	-i le.
Abl.	- <i>i kū</i> .	-i kū.
Agent	-iē.	-iē.
Nom.	<i>bauh-n</i> , sister.	-nī.
Gen.	- <i>nī ro</i> .	-nī ro.
Agent	-nīē.	-nīē.

All genitives are themselves adjectives and are declined as such.

## PRONOUNS

Nom.	<i>añ</i> , I.	<i>āmme</i> , we.
Gen.	<i>mēro</i> .	<i>āmāro</i> .
Dat., Acc.	<i>mulē</i> .	<i>āmlē</i> .
Abl.	<i>mi khu</i> .	<i>ām ku</i> .
Agent	<i>mūie</i> .	<i>āmīe</i> .
Nom.	<i>tū</i> , thou.	<i>tāmme</i> , you.
Gen.	<i>tēro</i> .	<i>tāmāro</i> .
Dat., Acc.	<i>tāñ le</i> .	<i>tām le</i> .
Agent	<i>tāē</i> .	<i>tāmīe</i> .
Nom.	<i>io</i> , this.	<i>ie</i> .
Gen.	<i>ēs ro</i> , <i>ēh ro</i> .	<i>īū ro</i> .
Dat., Acc.	<i>is le</i> .	<i>īū le</i> .
Abl.	<i>is ku</i> .	<i>īū ku</i> .
Agent	<i>īnīe</i> .	<i>īūe</i> .

The fem. sing. is nom. *īe* ; gen. *īā ro*, etc. ; agent *īāe*.

Nom. *san*, that, he.

*īīe*.

Gen. *īisro*, *tēhro*.

*īīā ro*.

Agent *tīnīe*.

*īīāe*.

Fem. sing. nom. *san* ; gen. *tīā ro* ; agent *tīāe*.

*kuṇ*, who ? has, gen. *kāh ro*, ag. *kuṇīe*.

*kā*, is what ?

who, as a relative, is *juṇ* or *dzun*.

#### ADJECTIVE PRONOUNS

*īṇo*, of this kind ; *tīṇo*, of that kind ; *kīṇo*, of what kind (inter.) ; *jīṇo*, of what kind (rel.).

*ētī*, so much or many ; *tētī*, so much or many (correl.) ; *kētī*, how much or many ; *jētī*, as much or many (rel.).

*dōkh zeī* is used for "a little" as *dōkh zeī pīthun*, a little flour.

#### ADJECTIVES

Adjectives ending in a consonant are not declined unless when used as nouns, in which case they take the declension of nouns. Those ending in *o*, *u*, or *ā* have -*e* in masc. obl. sing. and masc. plur., and -*ī* all through the fem.

Comparison is made by means of the prep. *ku*.

*ēs ku atsho*, better from this, better than this.

*bāddēu ku atsho*, better from all, better than all, best.

#### NUMERALS

- |   |   |
|---|---|
| 1. <i>ēk</i> .                          | 12. <i>bāra</i> (first <i>a</i> long).      |
| 2. <i>dūi</i> ( <i>ū</i> long).         | 13. <i>ṭira</i> ( <i>i</i> long).           |
| 3. <i>cīn</i> .                         | 14. <i>tsāudā</i> .                         |
| 4. <i>tsār</i> .                        | 15. <i>pāndra</i> .                         |
| 5. <i>pānz</i> .                        | 16. <i>sōula</i> .                          |
| 6. <i>tshau</i> .                       | 17. <i>sāttra</i> .                         |
| 7. <i>sātt</i> .                        | 18. <i>ṭhāra</i> .                          |
| 8. <i>āṭṭh</i> .                        | 19. <i>ūṇīs</i> (accent on first syllable). |
| 9. <i>nav</i> .                         | 20. <i>bis</i> .                            |
| 10. <i>dās</i> .                        |   |
| 11. <i>gūara</i> (first <i>a</i> long). |   |
| 1½ <i>dēurh</i> .                       | 2½ <i>dāhi</i> .                            |

## ADVERBS

*Time*

<i>ēbbī</i> , now.	<i>hīdz</i> , yesterday.
<i>tēbbī</i> , then.	<i>phārīdz</i> , day before
<i>kēbbī</i> , when ?	yesterday.
<i>jēbbī</i> , when (rel.).	<i>nitrēz</i> , on fourth day back.
<i>āj</i> , to-day.	<i>kēbbī</i> , sometimes.
<i>kālle</i> , to-morrow.	<i>kēbrī kēbrī</i> , sometimes, some-
<i>pōrshī</i> , day after to-	time or other.
morrow.	<i>kēbbī na</i> , never.
<i>tsouthe</i> , on fourth day.	

*Place*

<i>ēthī</i> , <i>īde</i> , here.	<i>tōle</i> , downwards.
<i>tīe</i> , there.	<i>nērī</i> , near.
<i>kīe</i> , where ?	<i>dār</i> , far.
<i>dzīe</i> , where (rel.).	<i>āgu</i> , <i>āgārī</i> , in front.
<i>ōrū</i> , hither.	<i>pitshe</i> , <i>pitshu</i> , behind.
<i>īdrā zāū</i> , up to here.	<i>bītre</i> , inside.
<i>īdro</i> , from here.	<i>bāīre</i> , outside.
<i>māthe</i> , <i>māte</i> , upwards.	<i>pār</i> , on that side.
<i>wār</i> , on this side.	

*Others*

<i>kālle</i> , why.	<i>atshe kōrle</i> , well.
<i>phētī</i> , quickly.	

Most adjectives may be used as adverbs. They follow the rules of agreement given for adjectives above.

## PREPOSITIONS

<i>ke</i> , in.	<i>āgārī</i> , <i>ku āgārī</i> , <i>āgu</i> , before,
<i>ro</i> , of.	in front of.
<i>le</i> , to.	<i>ārle</i> , with (along with).
<i>ku</i> , <i>kū</i> , from.	<i>kanne</i> , with (instru.).
<i>māthe</i> , <i>māte</i> , <i>dēi</i> , <i>dī</i> upon.	<i>kāi</i> , beside; <i>mu kāi</i> , beside
<i>pār</i> , under.	me.
<i>zāū</i> , up to.	<i>pār</i> , beyond.
<i>pitshe</i> , <i>pitshu</i> , behind, after.	<i>wār</i> , on this side of.

## VERBS

*Verb Substantive*

Pres. tense <i>ā</i> .	<i>ī</i> .
<i>ī</i> .	<i>ī</i> .
<i>ā, sā, āsā</i> .	<i>ī, sī</i> .

Neg. sing. masc. *nāsto*. fem. *nāsti*; plur. masc. *nāste*,  
fem. *nāstī*.

Past masc. <i>thau</i> , fem. <i>thī</i> .	<i>thē</i> , fem. <i>thī</i> .
<i>thau</i> , fem. <i>thī</i> .	<i>thē</i> , fem. <i>thī</i> .
<i>thau</i> , fem. <i>thī</i> .	<i>thē</i> , fem. <i>thī</i> .

*pīṭho*, beat

Imperat. <i>pīṭ</i>	<i>pīṭau</i> .
Pres. ind. <i>pīṭā ā</i> .	<i>pīṭī ī</i> .
<i>pīṭā ī</i> .	<i>pīṭā ī</i> .
<i>pīṭā sā, pīṭā</i> .	<i>pīṭā sī, pīṭā ī</i> .

This does not change for gender.

Imperf. <i>pīṭā thau</i> , fem. <i>thī</i> .	<i>pīṭā thē</i> , fem. <i>thī</i> .
<i>pīṭā thau</i> , fem. <i>thī</i> .	<i>pīṭā thē</i> , fem. <i>thī</i> .
<i>pīṭā thau</i> , fem. <i>thī</i> .	<i>pīṭā thē</i> , fem. <i>thī</i> .

Fut. and pres. conj. are the same as the pres. ind.

Past, *pīṭo*, *pīṭau*; fem. *pīṭī*; plur. *pīṭe*; fem. *pīṭī*  
(all agreeing with object).

Perf. sing. masc. *pīṭo ā*, *pīṭo ū*; fem. *pīṭī ā*; plur.  
masc. *pīṭe ī*; fem. *pīṭī ī*.

Plup. *pīṭo thau*; fem. *pīṭī thī*; plur. *pīṭe the*; \*fem.  
*pīṭī thī*.

Past cond.—

<i>pīṭdo</i> , <i>pīṭdau</i> , fem. <i>pīṭdi</i> .	<i>pīṭde</i> , fem. <i>pīṭdi</i> .
<i>pīṭdo</i> , <i>pīṭdau</i> , fem. <i>pīṭdi</i> .	<i>pīṭde</i> , fem. <i>pīṭdi</i> .
<i>pīṭdo</i> , <i>pīṭdau</i> , fem. <i>pīṭdi</i> .	<i>pīṭde</i> , fem. <i>pīṭdi</i> .

Conj. part. *pīṭṭau*, having beaten.

Stat. part. *pīṭṇdau*, in the state of having been beaten,  
or simply beaten.

In the same way are conjugated *lōṭṇo*, fall ; *āshṇo*, come ; *ḍēṭṇo*, go, except that this last, like all verbs whose root ends in a vowel, inserts *n* before *-ḍau* in the past cond., *ḍēṭṇḍau*.

*būshṇo*, sit

Past, *būṭṭho*, *būṭṭhau*.

Stat. part. *būshōṇḍo*, in the state of being seated, or simply sitting.

*khāṇo*, eat

Pres. ind. *khāā ū*, *khā ī*, *khāā sā*, *khāī ī*, *khā ī*, *khāā ī*.

Past, *khāau*.

Stat. part. *khāīērōā* ; so also *lāṇo*, take.

*pīṇo*, drink

Past, *pīo*.

Stat. part. *pīērōā*.

*dēṇo*, give

Pres. ind. *dēā ū*.

Perf. *dēo ā* ; plur. *dēe ī*.

Stat. part. *dēīērōā*.

*kōrno*, do

Past, *kīo*.

*āṇṇo*, bring

Perf. *āṇo ā*.

Stat. part. *āṇīērōā*.

*nīṇo*, take away

Perf. *nīo ā*.

Stat. part. *nīērōā*.

In negative sentences the past cond. is used for the pres. ind.



## SENTENCES

1. *Tēro nau kā sā ?* Thy name what is ?
2. *Ēs gohre ri kēti bōrshe i ?* This horse of how-many years are ?
3. *Īdro Kāshmirā dzāū (zāū) kēti (kētti) dūr ā.* Hence Kashmir up-to how-much far is.
4. *Tēre bōbbā re gōhru ke kētti tshōru i.* Thy father of house in how-many sons are ?
5. *Āz āū bāre dūrā ku āṇṭāu āsho ū.* To-day I very far from having-walked came.
6. *Mēre kākka ro tshōru ēsri bauhni ārle bāh ūau.* My uncle's boy his (this-of) sister with married is.
7. *Gōhru ke shākle gōhre ri kātthi ā.* House in white horse of saddle is.
8. *Tēhri pītthi māte kātthi bānnho.* His back upon saddle tie.
9. *Māē ēhre tshōru atsho pūtau.* By-me his (this-of) boy well was-beaten.
10. *Īo dāṇḍe dī (dei) bēhṛ bakḥār tsārā oā.* He hill upon sheep goats grazing is.
11. *Īo ēs bīkhā pāṛ gōhre mātthe būshōndo.* He this tree under horse upon seated is.
12. *Ēsro bāhi āpnā bauhni ku bōro ā.* His brother own sister than (from) big is.
13. *Ēhro mōl dāih rūpāe.* This-of price two-and-a-half rupees.
14. *Mēro bābb lōḍe gōhrā ī rauhā.* My father little house in remains (lives).
15. *Ēs lē ū rūpāe dēau.* Him to this rupee give.
16. *Īu rūpāe ēs ku ōrū māṅgau.* This rupee him from hither ask.
17. *Ēs atsho pītṣau lōhli kānne bānnhau.* Him well having-beaten ropes with bind.
18. *Kūe ku pāṇi gāṛau.* Well from water draw.

19. *Mū ku āgāri hāṇḍ.* Me from before walk.

20. *Kāhro tshōrū tāū pitshu āshḍau lāgōndau.* Whose boy thee behind coming attached (is in the act of coming).

21. *Īo tāē kās ku lāau.* This by-thee whom from was taken.

22. *Gāūā re baṇīē ku.* Village of shopkeeper from.

Notes.—6. *Ūau* (*ū* very long) is the Hindi *huā*. 10. The *o* in *oā* seems to be merely euphonic to avoid the coming together of the two vowels *ā*. 11. *Bāshōndau*, stat. part., in the state of having sat, i.e. seated. 19. *Hāṇḍ*, walk, appears above in 5 as *āṇḍ*. 20. *Āshḍau lāgōndau* corresponds to the Pānjabī *aundā e lāga* is in the act of coming.

## VOCABULARY

- above, *māthe* ; see "up", day, *dās*.  
 "upon".  
 all, *bādde*.  
 ass, *gāddhau*.  
 backwards, *pitshe*, *pitshu*.  
 back, n., *pīth*.  
 bad, *nikāmmau*.  
 be, become, *ōno*.  
 bear, n., *rikh*.  
 beat, *pīño*.  
 beautiful, *atshau*.  
 bed, *mānzā*.  
 behind, *pitshe*, *pitshu*.  
 below, *tōle*.  
 big, *bāro*, *bōro*.  
 bird, *tsūā*.  
 bitch, *tshāutī*.  
 body, *dzēū*.  
 book, *kātāb*.  
 boy, *tshōru*.  
 bread, *rōptī*.  
 bring, *āno*.  
 brother, *bāhī*.  
 buffalo, *māsh*.  
 bull, *bōlād*.  
 buttermilk, *shāsh*.  
 call, *ōpāno*.  
 cat, *birālāu*.  
 cock, *kukhrō*.  
 cold, *shēlāu*.  
 come, *āshino*.  
 conquer, *dzūno*.  
 cow, *gāū*.  
 cowherd, *gūālān*.  
 daughter, *tshōtūr*.  
 day, *dās*.  
 defeated, be, *hāno*.  
 die, *mōno*.  
 do, *kōno*.  
 dog, *kukkhār*.  
 downwards, *tōle*.  
 draw out, *gāno*.  
 drink, *pīno*.  
 ear, *kōnthā*.  
 eat, *khāno*.  
 egg, *āpā*.  
 eight, *āpīh*.  
 eighteen, *thāra*.  
 elephant, *ātthī*.  
 eleven, *giāra* (first *ā* very long).  
 eye, *ākkhī*.  
 face, *mū*.  
 fall, *lōno*.  
 far, *dūr*.  
 father, *bāb*.  
 field, *qūkhrau*.  
 fifteen, *pāndra*.  
 fight, *pīno*.  
 fish, *mācchī*.  
 five, *pānz*.  
 foot, *tānge*.  
 forward, *āgu*, *āgāri*.  
 four, *tsār*.  
 fourteen, *tsāuda*.  
 from, *ku*, *kū*.  
 front, in front of, *āgāri*, *āgu*.  
 fruit, *phōl*.  
 ghi, *gīh*.  
 girl, *tshōtūr*.  
 give, *dēno*.

goat, <i>bākrau</i> ; female, <i>bākkār</i> .	married, be, <i>bāh ōno</i> .
good, <i>atsho</i> .	meat, <i>mās</i> .
graze, <i>tsārno</i> .	meet, <i>bhēŋno</i> .
hair, <i>rēsh</i> .	milk, <i>dādḥ</i> .
hand, <i>āth</i> .	moon, <i>dzōth</i> .
he, that, <i>sau</i> .	mother, <i>āi</i> .
head, <i>mānd</i> .	mountain, <i>dāṇḍā</i> .
hear, <i>shunno</i> .	much, so, <i>ētī</i> , <i>ētti</i> ; so much
hen, <i>kukhrī</i> .	(correl.), <i>tētī</i> , <i>tētti</i> ; how
hence, <i>īdro</i> .	much ? <i>kēti</i> , <i>kētti</i> ; as much
here, <i>ēthhī</i> , <i>īde</i> .	(rel.), <i>dzēti</i> , <i>dzētti</i> ; adv.,
hill, <i>dāṇḍā</i> .	<i>bōri</i> , <i>bōro</i> .
horse, <i>gōhro</i> , <i>gōhrau</i> .	my, <i>mēro</i> .
hot, <i>niātau</i> :	near, <i>nēri</i> .
house, <i>gauhr</i> , <i>gōhr</i> .	never, <i>kēbbī na</i> .
husband, <i>bōūtau</i> .	night, <i>rāc</i> .
I, <i>āi</i> .	nine, <i>nan</i> .
ignorant, <i>nākammanau</i> .	nineteen, <i>ūpīs</i> (accent on first
in, <i>ke</i> .	syllable).
inside, <i>bītre</i> .	no, <i>na</i> .
iron, <i>lōah</i> .	nose, <i>nāk</i> .
jackal, <i>shailṭo</i> .	not, <i>na</i> .
jungle, <i>dzāngāl</i> .	now, <i>ēbbī</i> .
kind, of this, <i>īno</i> ; of that —,	of, <i>ro</i> .
<i>tīno</i> ; of what —, <i>kīno</i> ; of	oil, <i>tāl</i> .
which —, <i>jīno</i> (rel.).	on, see "upon".
kite, <i>gōrād</i> .	one, <i>ēk</i> .
lazy, <i>khārāb</i> .	our, <i>āmāro</i> .
learn, <i>shikḥno</i> .	outside, <i>bātre</i> .
leopard, <i>bārāhg</i> .	pen, <i>kālām</i> .
lie, <i>sūtno</i> .	pig, <i>suṅgūr</i> .
little, <i>lōḷḍo</i> ; a little, <i>dōkh zai</i> ;	place, <i>tsārno</i> .
adv. <i>ōkrī</i> .	plain, n., <i>sōllo</i> .
load, <i>bāgār</i> .	plough, <i>auḷ bāno</i> .
look, <i>dēkhno</i> .	puppy, <i>kūcā</i> .
maize, <i>bēlri</i> .	quickly, <i>phēti</i> .
make, <i>chāṇno</i> .	rain, <i>pāṇī</i> .
man, <i>ādmī</i> .	read, <i>pōrhno</i> .
mare, <i>gōhri</i> .	recognize, <i>rūāno</i> .

- remain, *rauho*.  
 return, *oru. ásho*.  
 river, *rau*.  
 rope, *lohli*.  
 saddle, *kaŋhi*.  
 say, *bóho*.  
 see, *dékhó*.  
 seed, *bij*.  
 seven, *sätt*.  
 seventeen, *sättra*.  
 sharp, *pótau*.  
 she, *sau*.  
 sheep, *bēri*.  
 shepherd, *bókrāldā*.  
 side, on this — of, *wār*; on  
 that — of, *pār*.  
 sister (older than person re-  
 ferred to), *dār*; younger  
 than do., *bauhi*.  
 sit, *básho*.  
 six, *tshau*.  
 sixteen, *sōula*.  
 sleep, *sāho*.  
 son, *tshōru*.  
 sow, *bauho*.  
 speak, *bóho*.  
 star, *tāra*.  
 stomach, *pēt*.  
 storm, *bāgūr*.  
 stream, *gāhy*.  
 sun, *sūrāz*; sunshine, *rūy*.  
 sweet, *mīthau*.  
 swift, *atsho*.  
 take, *lāho*; take away, *nāho*.  
 ten, *dās*.  
 than, *ku*.  
 that, *sau*.  
 then, *tēbbi*.  
 there, *tie*.  
 they, these, *tie*.  
 thief, *tsōr*.  
 thirteen, *tīra* (very long *i*).  
 this, *to*.  
 thou, *tū*.  
 three, *cīn*.  
 thy, *tēro*.  
 tie, v., *bānnho*.  
 to, *le*.  
 to-day, *āj*.  
 to-morrow, *kālle*; day after —,  
*pōrshi*; on fourth day,  
*tsōuthe*.  
 tongue, *dzib*.  
 tooth, *dānd*.  
 town, *bāzār*.  
 tree, *bikk*.  
 twelve, *bāra* (first *ā* very long).  
 twenty, *bis*.  
 two, *dāi* (long *ā*); two and a  
 half, *qāhi*.  
 ugly, *nikāmmo*.  
 uncle, *kākk*.  
 under, *tōle*.  
 up, upwards, *māte, māthe*.  
 upon, *māte, māthe, dei, dī*.  
 very, *bāro, bōro, bōri*.  
 village, *gāō*.  
 walk, *āndho, hāndho*.  
 was, *thau*, fem. *thi*.  
 water, *pāni*.  
 way, *bāf*.  
 we, *āmmē*.  
 well, adv., *atsho*.  
 well, n., *kāo*.  
 what, *kā*.  
 wheat, *gūh*.  
 when? *kēbbi*, (rel.) *jēbbi*.  
 where? *kīe*, (rel.) *dzie*.

white, *shüklo*.

who? *kun*.

why? *källe*.

wife, *tsheori*.

win, *dzitno*.

wind, *bägür*.

wise, *öklivālo*.

with (instru.), *känno*; (along  
with), *arle*.

woman, *tsheori*.

write, *likhno*.

yesterday, *hüd*; day before —,

*phärīdz*; on fourth day

back, *nitriz*.

you, *tāme*.

your, *tāmāro*.

# KOCI:—KUARI DIALECT

## NOUNS

### Masculine.

SINGULAR		PLURAL
Nom., Acc.	<i>gōh-ro</i> , horse.	- <i>re</i> .
Gen.	- <i>re ro</i> .	- <i>reū ro</i> .
Dat.	- <i>re lē</i> .	- <i>reū le</i> .
Abl.	- <i>re ku</i> .	- <i>reū ku</i> .
Agent	- <i>reē</i> .	- <i>reūē</i> .
Nom., Acc.	<i>bēf-ā</i> , son.	- <i>ā</i> .
Gen.	- <i>ā ro</i> .	- <i>āū ro</i> .
Dat.	- <i>ā kē lē</i> .	- <i>āū kē lē</i> .
Agent	- <i>āē</i> .	- <i>āūē, āūē</i> .
Nom., Acc.	<i>rikh</i> , bear.	<i>rikh</i> .
Gen.	- <i>rikh-e ro</i> .	<i>rikh-u ro</i> .
Dat.	- <i>e lē</i> .	- <i>u lē</i> .
Abl.	- <i>e ku</i> .	- <i>u ku</i> .
Agent	- <i>eī</i> .	- <i>ō</i> .

### Feminine.

Nom., Acc.	<i>bēf-ī</i> , daughter.	- <i>ī</i> .
Gen.	- <i>ī ro</i> .	- <i>iū ro</i> .
Dat.	- <i>ī kē lē</i> .	- <i>iū kē</i> .
Abl.	- <i>ī ku</i> .	- <i>iū ku</i> .
Agent	- <i>īē</i> .	- <i>iūē</i> .
Nom., Acc.	<i>bauih-n</i> , little sister.	- <i>nē</i> .
Gen.	- <i>nī ro</i> .	- <i>nū ro</i> .
Dat.	- <i>nī kē lē</i> .	- <i>nū kē</i> .
Abl.	- <i>nī ku</i> .	- <i>nū ku</i> .
Agent	- <i>nīē</i> .	- <i>nūē</i> .

## PRONOUNS

### First.

Nom.	<i>āū</i> .	<i>āmmē</i> .
Gen.	<i>mairo</i> .	<i>māhro</i> .
Dat.	<i>mū kē lē</i> .	<i>āmmū kē lē</i> .
Abl.	<i>mū koi</i> .	<i>āmmū koi</i> .
Agent	<i>mū</i> .	<i>āmmē</i> .

*Second.*

Nom.	<i>tā.</i>	<i>tunmē.</i>
Gen.	<i>tērō.</i>	<i>tūmāro.</i>
Dat., Acc.	<i>tāū ke.</i>	<i>tum kē lē.</i>
Abl.	<i>tāū koi.</i>	<i>tum koi.</i>
Agent	<i>tāī.</i>	<i>tumme.</i>

*Third.*

Nom.	<i>nau, he, she, it, that.</i>	<i>nē.</i>
Gen.	<i>nyās ro, fem. nyā ro.</i>	<i>nū ro.</i>
Agent	<i>nāī, fem. nyāī.</i>	<i>nūa.</i>
Nom., Acc.	<i>jo, this.</i>	<i>jē.</i>
Gen.	<i>ēh ro, ēs ro.</i>	<i>īī ro.</i>
Dat., Acc.	<i>ēh kē, ēs ke.</i>	<i>īī kē lē.</i>
Agent	<i>īī.</i>	<i>īīe.</i>
Nom.	<i>kūī, who.</i>	
Gen.	<i>kāh ro.</i>	
Agent	<i>kūī</i>	

*jō* is who, relative, and *kā*, is what? *kūcch*, something, anything.

## ADJECTIVE PRONOUNS

*īēno*, of this kind; *tauno*, of that kind; *kauno*, of what kind? *dzauno*, of which kind (rel.).

*ētī*, so much or many; *tētī*, so much or many (correl.); *kētī*, how much or many? *dzētī*, as much or many (rel.).

## ADJECTIVES

Adjectives in *-o*, *-ā*, *-au* are declined as follows: masc. sing. obl., *-e*; masc. plur., *-e*; fem. sing. and plur. *-ī*. Others are not declined except when used as nouns. Adjectives used as nouns are declined as nouns.

Comparison is expressed by means of the preposition *koi*, from.

*jō cīṭho ēdze cīṭhe koi khūb ai*, this paper is good from this paper, this paper is better than this paper (*ēdzo*, this, a word used in Jubbal State).

*sōk koi khūb*, all from good, better than all, best.



Ability is expressed by means of the verb *bōṇo*, *baṇo*, be able, with the root of the required verb. To the root is added the syllable *-i*. Thus: I am not able to read, *āu pōṛi na baṇo*; these (men) can read, *jō pōṛi bōḷe*.

In negative sentences the past cond. is used for pres. ind.

## NUMERALS

- |   |   |
|---|---|
| 1. <i>ēk.</i>                                   | 12. <i>bāra.</i>                                  |
| 2. <i>dūi.</i>                                  | 13. <i>ṭēra.</i>                                  |
| 3. <i>tīn.</i>                                  | 14. <i>tsōḍa.</i>                                 |
| 4. <i>tsār.</i>                                 | 15. <i>pōndra.</i>                                |
| 5. <i>pānc.</i>                                 | 16. <i>sōla.</i>                                  |
| 6. <i>tshau.</i>                                | 17. <i>sāttra.</i>                                |
| 7. <i>sāt.</i>                                  | 18. <i>āṭṭhara</i> (accent on<br>first syllable). |
| 8. <i>āṭh.</i>                                  | 19. <i>unīsh.</i>                                 |
| 9. <i>nau.</i>                                  | 20. <i>bīsh.</i>                                  |
| 10. <i>daush.</i>                               |   |
| 11. <i>ṭgara</i> (accent on first<br>syllable). |   |

## ORDINALS.

- |                      |  |
|----------------------|--|
| 1st. <i>paihlau.</i> | 5th. <i>pāntsūau.</i>                              |
| 2nd. <i>dūdzaṇ.</i>  | 6th. <i>tshaṭau.</i>                               |
| 3rd. <i>cīṇau.</i>   | 7th. <i>sātūau</i> , etc.,<br>adding <i>-ūau</i> . |
| 4th. <i>tsārūau.</i> |  |

For two and a half, *cīṇau*, apparently contracted from *cīṇādha*, is used.

## ADVERBS

## Time

- |                                     |  |
|-------------------------------------|--|
| <i>ibbi</i> , <i>ētrā</i> , now.    | <i>bīau</i> , yesterday.                               |
| <i>tautrā</i> , then.               | <i>phōrēdz</i> , day before yester-<br>day.            |
| <i>kautrā</i> , when?               | <i>kāddi</i> , sometimes.                              |
| <i>ṇautrā</i> , when (rel.).        | <i>kāddi na</i> , never.                               |
| <i>ētrā</i> , to-day.               | <i>kōtrā kōtrā</i> , some time or<br>other, sometimes. |
| <i>dōutī</i> , to-morrow.           |  |
| <i>pōshī</i> , day after to-morrow. |  |
| <i>nittōshī</i> , fourth day.       |  |

*Place*

<i>īlā'</i> , <i>ettike</i> , here ( <i>īlā</i> has accent on second).	<i>ūndī</i> , downwards.
<i>tarukē</i> , there.	<i>nērī</i> , near.
<i>karukē</i> , where?	<i>dār</i> , far.
<i>dzaukē</i> , where (rel.).	<i>āge</i> , <i>āggū</i> , in front.
<i>īlā zaū</i> , up to here.	<i>pītshu</i> , behind.
<i>īlā koi</i> , from here.	<i>mānzēdī</i> , inside.
<i>ūbī</i> , upwards.	<i>bāir</i> , outside.
	<i>pār</i> , on that side.

*Others*

<i>kōlē</i> , why?	<i>shōshōra</i> , quickly.
<i>khūb</i> , well.	

Nearly all adjectives are used as adverbs. When so used they are declined like adjectives.

## PREPOSITIONS

<i>ro</i> , of.	<i>āri</i> , along with.
<i>kē, lē, kē lē</i> , to.	<i>māi</i> , upon.
<i>koi, ku</i> , from.	<i>zīlū</i> , under.
<i>ke</i> , beside.	<i>dī, ke</i> , in.
<i>ke le</i> , for, for sake of.	<i>koi</i> , with (instru.).
<i>āge, āggū</i> , in front of.	<i>pār</i> , beyond.
<i>pītshu</i> , behind.	

## VERBS

*Verb Substantive*

Pres. sing. ī.		Plur. ī.
ī.		ī.
ai, e.		ī.
Past		
tō, fem. tī.		tē, fem. tī.
tō, fem. tī.		tē, fem. tī.
tō, fem. tī.		tē, fem. tī.

Negative of present *nau āthī* or *nāthī*, throughout.

*nōndho*, go

Imperat. *naund*, *naundau*.

Pres. ind. or cond.:

*nõṇḍ-õu*, -*ũ*.

-*ĩā*.

-*ẽ*.

Fut. *nõṇḍ-ulõ*.

-*elõ*.

-*elõ*.

-*ĩṇĩ* (first *i* very long).

-*ẽi*.

-*ẽi*.

-*elẽ*.

-*elẽ*.

-*elẽ*.

The fut. throughout has the accent on the last syllable

Past, *nõṇḍau*, fem. *nõṇḍĩ*.

*nõṇḍau*, fem. *nõṇḍĩ*.

*nõṇḍau*, fem. *nõṇḍĩ*.

*nõṇḍẽi*, fem. *nõṇḍĩ*.

*nõṇḍẽi*, fem. *nõṇḍĩ*.

*nõṇḍẽi*, fem. *nõṇḍĩ*.

The accent of the past is on the second syllable.

Past cond. *nõṇḍau*, fem. *nõṇḍĩ*; plur. *nõṇḍe*, fem. *nõṇḍĩ*.

The accent of the past cond. is on the first syllable.

The ending of the past cond. is -*do* after a sonant letter, and -*to* after a surd. These endings are changed to -*ḍo* and -*ṭo* after *sh* or cerebral letters: (also -*dau*, -*ḍau*, etc.)

Pres. perf.: the past with the pres. of the verb subst. added—*nõṇḍau ĩ*, etc.

Plup.: the past with the past of the verb subst. added—*nõṇḍau tõ*, etc. Note initial *ṇ* in past and past cond.

*āshṇo*, come

Imperat. *āsh*, *āshau*.

Pres. ind. and cond. *āsh-ũi* or -*ũ*, -*ĩā*, -*e*, -*ĩṇĩ*, -*ẽāṇ*, -*ẽi*.

Past *āsho*, fem. *āshi*; plur. *āshe*, fem. *āshi*.

Pres. perf. *āsho ĩ*, *āsho ĩ*, *āshau e*, *āshe ĩ*, *āshe ĩ*, *āshe ĩ*.

Past cond. *āshṭo*, fem. *āshṭĩ*; plur. *āshṭe*, fem. *āshṭĩ*.

*õṇo*, *auṇo*, be, become

Imperat. *au*; plur. *au*; or *auh*, plur. *auh*.

Pres. ind. *auā* or *auhā*.

Fut. *auālu*, *auhālu*.

Past *hūo* (*u* very long).

Past cond. *õndau*.

*bush̥no*, sit

Imperat. *bōsh* or *būsh̥*, *bush̥o*.

Pres. ind. *bush̥ūī*.

Fut. *bush̥ūlau*.

Past cond. *bush̥to*.

*khāno*, eat

Pres. ind. *khā-ū* or *-ūī*, *-īā*, *-e* or *-ā*, *-īīī*, *-e* or *-ū*, *-e*.

Imperf. *khā-ū tō*, *-ā tō*, *-ā tō*, *-ī tē*, *-e tē*, *-ā tē*.

Fem. substitutes *tī* for *tō* and *tē*.

Past, *khāo*.

Stat. part. *khāīēro*, in the state of having been eaten.

In transitive verbs the past tense agrees with the object. The actual conjugation of trans. and intrans. verbs is the same.

*pīno*, drink (*ī* very long)

Pres. ind. *pīū*.

Past, *pīo*.

Stat. part. *pīēro*, in the state of having been drunk.

*dēno*, give

Pres. ind. *dēū*.

Past, *dēṇau*.

*bōno*, speak

Pres. ind. *bōū*.

Past cond. *bōḍo* (Hindi *bōltā*).

Past, *bōlau*.

*kōnno*, do

Pres. ind. *kōrū*.

Past cond. *kōḍdo* (Hindi *kārtā*).

Past, *kōrau*.

*āno*, bring

Pres. ind. *ānū*.

Past cond. *āṇdo*.

Past, *āno*.

*ghīnno*, take

Pres. ind. *ghīnū*.

Past, *ghīnau*.

Stat. part. *ghīniēro*.

*lōṭno*, fall

Past cond. *lōṭtau*.

Past, *lōṭau*.

*bōno*, *bau<sub>u</sub>no*, be able

Pres. ind. *bōlū*.

Past cond. *baudo*.

## SENTENCES

1. *Tēro naū kā sē?* Thy name what is?
2. *Ēh gōhre ri kēti bōshe ī?* This horse of how-many years are?
3. *Ītā koi Kāshmrī lē kēci dār e?* From-here Kashmir to how-much far is?
4. *Tēre bābā rē kēti bēṭā ai?* Thy father of how-many sons is?
5. *Āū dārā koi hāṇḍo ētrā.* I far from walked to-day.
6. *Mēre kākā ro bēṭa īs ri bauihñī ri jōneac kōrī.* My uncle of son this of sister of marriage was-made.
7. *Gauhre ke shētte gōhre rī zīn ai.* House in white horse of saddle is.
8. *Ēh rī pītṭhī dī kōṇi zīn.* His back on tighten saddle.
9. *Māi ēsro bēṭā bhaut māro.* By-me his son much was-beaten.
10. *Kāṇḍe dī gāi bākri tsōrāe.* Hill-top in cows goats he-is-grazing.
11. *Jō ādmī bīkhu zīlū bōshōṇḍau gōhre māī.* This man tree under seated horse upon.
12. *Nyās ro bāhi nyās bauihñī koi bōṛau ai.* Him of brother him (of) sister than big is.
13. *Ēh ro mōl cīji āṭhannī.* This of price two and a half rupees (see note).
14. *Mēro bāb lōḍḍe gauhre dī thāke.* My father small house in lives (or sits).
15. *Ēs kē rūpaī dē.* Him to rupees give.
16. *Rūpaī ēh koi (ēs koi) āṇo.* Rupees him from bring.
17. *Ēh khāb māro lauṭīā koi bānho.* Him well beat ropes with tie.
18. *Kūā koi pāṇi gāro.* Well from water draw.
19. *Mū koi āge hāṇḍ.* Me from in-front walk.

20. *Tāu pītshu kāh ro bēṭā āshe.* Thee behind whom of boy comes?

21. *Tār kās koi mōl āṇo.* By-thee whom from (in) price was-brought?

22. *Naugre dī bāṇṇā koi āṇo.* Village in shopkeeper from was-brought.

*Notes.*—1. *sē*, is: *s* is common in the verb subst. in dialects of this region. 3. *kēcī*, how much; this form in *c* is interesting, it occurs in *Shiṇā kēcāk* or *kēcā* and in *Romany*. 13. The expression *cīji āṭhannī* puzzles me. *cīji* seems to be a contraction of *cījādhi* (a half less than three?) which is used in Jubbal State. In this case *āṭhannī* must be used for rupee instead of eight annas. See the Jubbal dialects.

## VOCABULARY

above; see "upon", "upwards".	daughter, <i>bēfī</i> .
all, <i>sōb</i> , <i>sōk</i> .	day, <i>dūsau</i> .
ass, <i>gādhau</i> .	die, <i>mōrno</i> .
backwards, <i>pītsu</i> .	do, <i>kōnno</i> .
back, <i>pīth</i> .	dog, <i>kukūr</i> .
bad, <i>mōndau</i> .	downwards, <i>āndī</i> .
be, become, <i>ōno</i> .	draw (water), <i>gārno</i> .
bear, <i>rikh</i> .	drink, <i>pīno</i> .
beat, <i>mārno</i> .	dwelt, <i>thākno</i> .
beautiful, <i>khūb</i> .	ear, <i>kōnzauṇ</i> .
bed, <i>mānzau</i> .	eat, <i>khāno</i> .
behind, <i>pītsu</i> .	egg, <i>āṇḍī</i> .
below, <i>zīū</i> .	eight, <i>āṭh</i> ; eighth, <i>āṭhūau</i> .
beside, <i>ke</i> .	eighteen, <i>āṭṭhara</i> (accent on first).
beyond, <i>pār</i> .	elephant, <i>hāthī</i> .
big, <i>bārō</i> .	eleven, <i>īgara</i> (accent on first).
bird, <i>tsōri</i> .	eye, <i>ākkh</i> .
bitch, <i>kukrī</i> .	face, <i>mū</i> .
body, <i>nōrdē</i> .	fall, <i>lōṭno</i> .
book, <i>kitāb</i> .	far, <i>dār</i> .
boy, <i>nōnno</i> .	father, <i>bābā</i> , <i>bāb</i> .
bread, <i>rōṭī</i> .	field, <i>ḍākkhrau</i> .
bring, <i>āṇno</i> .	fifteen, <i>pōndra</i> .
brother, <i>bāhī</i> , <i>bhāī</i> .	fight, <i>ghūmīno</i> .
buffalo, <i>mōīshī</i> .	fish, <i>māchi</i> , <i>mātshi</i> .
bull, <i>bōlīd</i> ; young bull, <i>gūṇḍa</i> .	five, <i>pānc</i> ; fifth, <i>pāntsūau</i> .
buttermilk, <i>shāsh</i> .	foot, <i>bānno</i> .
call, <i>bōṇo</i> (= say).	for, see "sake".
cat, <i>bīrāṭhau</i> , fem. <i>bīrālī</i> .	forward, <i>āge</i> , <i>āggū</i> .
cloth, <i>jūrko</i> .	four, <i>tsār</i> ; fourth, <i>tsārūau</i> .
cock, <i>kūkra</i> .	fourteen, <i>tsōuda</i> .
cold, <i>shēlo</i> .	from, <i>koi</i> , <i>ku</i> .
come, <i>āshno</i> .	front, in front of, <i>āge</i> , <i>āggū</i> .
cow, <i>gāō</i> .	garment, <i>jūrko</i> .
cowherd, <i>gūāl</i> .	girl, <i>nōnnī</i> .
cowhouse, <i>ōbro</i> .	



- give, *dēno*.  
 go, *nōṇḍno*.  
 goat, *bākhṛā*, fem. *bākhṛi*.  
 good, *khūb*.  
 graze, v. tr., *tsōrāno*.  
 ground, on the, *dhaunī*.  
 hair, *māṇḍāḷ*; see "head".  
 hand, *āth*.  
 he, that, *nav*.  
 head, *māṇḍ*; see "hair".  
 hen, *kūkrī*.  
 hence, *itā koi*.  
 here, *itā, ēttike*; up to —, *itā*  
     *zai*.  
 hill, *ḍāṇḍau*.  
 horse, *gōhṛo*.  
 hot, *tātau*.  
 house, *gauhr*.  
 husband, *bōṭā*.  
 I, *āi*.  
 ill, be, *mōrī āshṇo* (illness to  
     —come).  
 in, *dī, ke*.  
 inside, *mānzēdi*.  
 iron, *lōū*.  
 is, *ai*.  
 jackal, *shāl*.  
 jungle, *kōnaun*.  
 kick, *khurērī lāni, khāshītērī*  
     *lāni*.  
 kind, of this —, *tēno*; of that  
     —, *tauno*; of what —, *kauno*;  
     of which — (rel.), *dzauno*.  
 lazy, *jāṇḍau*.  
 learn, *sikṇo*.  
 leopard, *bāhg*.  
 little, *lōḍḍau*; a little, less,  
     *kām*.  
 live (dwell), *thāṇno*.  
 load, *bāṭtau*.  
 look, *dēkhṇo*.  
 maize, *mālkaunī*.  
 make, *cāṇno*.  
 man, *pūrish*.  
 mare, *gōhṛi*.  
 married, be, *jōṇḍac kōnno*.  
 meat, *mōsāḷ*.  
 meet, *bēhṇo*.  
 milk, *dādh*.  
 mother, *āi*.  
 mountain, *ḍāṇḍau*.  
 much, so, *ēti*; so — correl.),  
     *tēti*; how —, *kēti*; as —  
     (rel.), *dzēti*.  
 my, *mēro*.  
 near, *nērī*.  
 never, *kāddi na*.  
 night, *rāt*.  
 nine, *nav*.  
 nineteen, *ānīsh*.  
 no, *na*.  
 nose, *nāk*.  
 not, *na*.  
 nothing, *kūcch na*.  
 now, *ētra, ībbī*.  
 of, *ro*.  
 oil, *tēl*.  
 on, *māi*.  
 one, *ēk*.  
 our, *māhro*.  
 outside, *bāir*.  
 paper, *cītho*.  
 pen, *kōlīm*.  
 pig, *sunḡūr*; wild —, *baurā*.  
 place, *cāṇno*.  
 plain, *khāṭēl*.  
 quickly, *shōshōra*.  
 rain, *dzōr*.

- read, *pōmo*.  
 remain, *thākno*.  
 rise up, *thādḍo ūzīno*.  
 river, *nav*.  
 rope, *lauṭi*.  
 saddle, *zīn*.  
 sake, for — of, *kē lē*.  
 say, *bōno*.  
 second, *dūdzu*.  
 see, *dēkhno*.  
 seed, *bij*.  
 seven, *sāt*; seventh, *sātīau*.  
 seventeen, *sāttra*.  
 she, *nav*.  
 sheep, *bēh*.  
 shepherd, *bhēḍuāl*.  
 side, on that — of, *pār*.  
 sister, *bēhn*, *bauihn*.  
 sit, *bushno*.  
 six, *tshau*; sixth, *tshōūau*.  
 sixteen, *sōla*.  
 something, *kūcch*.  
 sometimes, *kāddi*, *kōtrā kōtra*.  
 son, *bēṭā*.  
 speak, *bōno*.  
 stable, *ōbro*.  
 stand, *thādḍo ūzīno*.  
 star, *tārau*.  
 stomach, *pēt*.  
 storm, *būṭ*.  
 stream, *gāhḍ*.  
 sun, *bōgwan*; sunshine, *rūr*.  
 sweet, *mīṭho*.  
 take, take away, *ghīnno*.  
 ten, *daush*.  
 than, *koi*.  
 that, *nav*.  
 then, *tautrā*.  
 there, *taukē*.  
 they, these, *nē*.  
 thief, *tsōr*.  
 third, *cijau*.  
 thirteen, *tēra*.  
 this, *jō*.  
 thou, *tū*.  
 three, *tīn*.  
 thy, *tēro*.  
 tie, *banhno*.  
 to, *lē*, *kē lē*.  
 to-day, *ētrā*.  
 to-morrow, *dōuti*; day after  
 —, *pōshi*; on fourth day,  
*nittōshi*.  
 tongue, *dzibh*, *jibh*.  
 tooth, *dānd*.  
 town, *nōgēr*.  
 tree, *bikh*.  
 twelve, *bāra*.  
 twenty, *bīsh*.  
 two, *dūi*.  
 uncle, *kākk*.  
 under, *zīli*.  
 up, upwards, *ūbi*.  
 upon, *māi*.  
 very, *bōri* (different word from  
*bāro*, big), *khāb*.  
 village, *nōgēr*.  
 walk, *hāṇḍno*.  
 was, *tō*.  
 water, *pāni*.  
 way, *bāṭ*.  
 we, *āmmē*.  
 well, adv., *khāb*.  
 well, n., *kūā*.  
 what, *kā*.  
 wheat, *gūih*.  
 when, *kautrā* (interr.); *jautrā*  
 (rel.).

- |   |  |
|---|--|
| where, <i>kaukē</i> (inter.); <i>āzaukē</i> (rel.). | with, along —, <i>ārī</i> ; (instrumental), <i>koi</i> . |
| white, <i>shētta</i> .                              | woman, <i>chēūer</i> .                                   |
| who, <i>kūn</i> (inter.); <i>jō</i> (rel.).         | write, <i>likhno</i> .                                   |
| why, <i>kōlē</i> .                                  | yesterday, <i>bīau</i> ; day before —, <i>phōrēdz</i> .  |
| wife, <i>bōūpi</i> .                                | you, <i>tumme</i> ; your, <i>tūmāro</i> .                |
| wind, <i>bāgār</i> .                                |  |

## THE DIALECTS OF JUBBAL STATE

## INTRODUCTION

Jūbbāl, or as it is called by its inhabitants Jubil, is one of the Simla States, and lies on the border of Gāṛhwāl (locally Gād-hwāl) in the United Provinces. Two dialects are spoken within its bounds, one in the northern part of the State and one in the southern. The former is called Bārārī; it is spoken in the small portion of Jūbbāl lying north of the narrow neck which divides the State into two parts, and south of the Rōhrū Tāhsil of Rāmpur, also in the State of Rāwīgārh and in the adjoining part of Gāṛhwāl. It is identical with the dialect called Sārācālī. The latter, called Bishshau, is spoken in the southern and larger part of Jūbbāl and also in the adjoining district of Pūnār, which belongs to Kīūthāl, and in Tārhcō. Immediately to the east of it is the Jaunsār district of the United Provinces, to the west is the State of Sirmaur, while to the north are spoken Kīūthālī on the west and Bārārī on the east.

Both the dialects show the dislike which Simla dialects generally have for aspirated sonants: thus the words *ghōṛā*, horse; *dihī*, daughter; *bhaiṇ* (Panjabi-ized Urdu), sister, become in Bārārī *gō'ro*, *dī'ī*, and *bauṇ*, and in Bishshau *gōhro*, *dihī*, and *bauṇ*. The sound represented by ' is very remarkable. It is not unlike a mild 'ain or a strong glottal stop. When a word in Hindi contains an aspirated sonant, as in the words just given, the sonant loses its aspiration, and instead of it there appears after the vowel this strange ain-like sound. It is a phenomenon of considerable interest. The glottal stop is not very common in India, and generally when it occurs it appears to be more or less accidental. It corresponds to the *hamza* in Arabic as spoken by those whose vernacular is Arabic. It is heard also in German and in Scotch English.

In Bishshau the sound of *h* is lost altogether in such circumstances, and what is written *h* is merely a high rising—falling tone. An account of it has been given in the Introduction to Kāgānī. Neither dialect has any objection to aspirating unvoiced or surd letters, as the prepositions *khi*, to, and *khu*, from (Bārārī), and *khe*, to (Bishshau), testify. In the Bishshau dialect one occasionally hears the ' of the northern dialect, but it is not so common, and when it is used, it is not so vigorously enunciated.

### BARARI

#### NOUNS

In declension "of", "to" and "from" are rendered by *rū* or *rā*, *khi*, and *khu* or *du* respectively. The plural is almost the same as the singular.

#### PRONOUNS

The 3rd pers. pron. has a special fem. obl. form in the sing., being *tīā* for the remote and *īau* for the near pronoun.

#### ADVERBS

The adverbs of place *īdā*, *īā*, *īchā*, here; *tēidā*, *tēā*, *tēchā*, there; *kēidā*, *kēā*, *kēchā*, where (interr.), and *jēidā*, *jēā*, *jēchā*, where (rel.), are really adjectives agreeing with the nominative of the sentence.

The words for "to-morrow" and "the day after", *kāl*, *pōrshī*, are distinguished from those for "yesterday" and "the day before", *hīz*, *phrēz*.

#### VERBS

There is a negative form for the present of the verb subst., *anthī*, which, like all such forms, is indeclinable.

The pres. ind. and pres. cond. are the same, and the future is formed by adding *lā* (*li*, *le*, *li*) to it, while the imperf. ind. is formed by adding to it the past of the verb subst., *thīā*.

There are two stat. part., one ending in *-ēru* for transitive verbs and one ending in *-ōndau* for intransitive verbs. The former ending is frequently used as a separate word preceding the root of the verb. *jānā*, go, is used in composition with other verbs, while *dēūno* expresses the action of going.

The infinitive is a verbal noun and may be declined; thus, *tsārne khi*, for grazing, for the purpose of grazing.

Ability is expressed by one of two verbal participles apparently passive, in *-ao* or *-āu*, and *-idā* respectively. The subject of the sentence is put in the genitive, while the participle agrees with the logical object.

*mēre rōñi na khāīndi*, I cannot eat bread.

## BISHSHAU

### NOUNS

The prepositions for the gen., dat. and abl. are *ko* or *kā* or *rā*, *khe*, and *du* respectively.

### PRONOUNS

The fem. sing. oblique form for *ō*, *sē*, that, is *tīō*, and for *ēdzo*, this, is *īō*.

### VERBS

There is an indeclinable negative form, *āthī*, for the present of the verb subst.

The pres. ind. and pres. cond. are the same, but there is an alternative form for the pres. ind. The fut. and imperf. ind. are almost identical with the pres. cond.; they add *lā* (*lī*, *le*, *lī*) and the past verb subst., *thīā*, etc. respectively.

The stat. part. ends in *-ēru* for transitive and *-ōndau* for intransitive verbs; the ending *-ēru* may be separated as in *Bārāpī*.

Ability is expressed by the pass. pres. part. in *-idu*, with the logical subject in the genitive, as *mēre ēdzo*

*nīh ēridu*, I cannot do this, (*ēridu* agr. w. *ēdzo*); cf. *Bārārī* above.

In sentence 17 *s* is added as a pronominal suffix to indicate "him", reminding us of the similar usage in North Panjabi.

The words for "to-morrow" and "the day after" are *dōtte* or *jīshī* and *pōrshī* respectively, while "yesterday" is *hījo*, and "the day before" *phōrzhō*.

## NORTH JUBBAL OR BARARI

## NOUNS

## Masculine.

SINGULAR		PLURAL
Nom., Acc.	<i>gō'r-o</i>	-e.
Gen.	-e <i>ru</i> .	-e <i>ru</i> .
Dat.	-e <i>khi</i> .	-e <i>khi</i> .
Abl.	-e <i>khu</i> or <i>du</i> .	-e <i>khu</i> or <i>du</i> .
Agent	-e.	-e.
Nom., Acc.	<i>rikh-</i> , bear.	<i>rikh-</i> .
Gen.	-ō <i>ru</i> .	-ō <i>ru</i> .
Dat.	-ō <i>khi</i> .	-ō <i>khi</i> .
Abl.	-ō <i>khu</i> or <i>du</i> .	-ō <i>khu</i> or <i>du</i> .
Agent	-ē.	-ē.

## Feminine.

Nom., Acc.	<i>dī'-i</i> , daughter.	-ī.
Gen.	-iō <i>rā</i> .	-ī <i>ru</i> .
Dat.	-iō <i>khi</i> .	-ī <i>khi</i> .
Abl.	-iō <i>khu</i> or <i>du</i> .	-ī <i>khu</i> or <i>du</i> .
Agent	-iō.	-iē.
Nom., Acc.	<i>barūh-n</i> , sister.	-nī.
Gen.	-nī <i>ru</i> .	-nī <i>ru</i> .
Dat.	-nī <i>khi</i> .	-nī <i>khi</i> .
Abl.	-nī <i>khu</i> or <i>du</i> .	-nī <i>khu</i> or <i>du</i> .
Agent	-nī.	-nīē.

## PRONOUNS

## 1st Person.

Nom., Acc.	<i>āũ, I.</i>	<i>āmmē.</i>
Gen.	<i>mērū.</i>	<i>mā'rū.</i>
Dat.	<i>mū, mā khi.</i>	<i>amu khi.</i>
Abl.	<i>mū khu.</i>	<i>amu khu.</i>
Agent	<i>mūē.</i>	<i>āmmē.</i>

## 2nd Person.

Nom., Act.	<i>tū, thou.</i>	<i>tūē.</i>
Gen.	<i>tērū.</i>	<i>tā'rū.</i>
Dat.	<i>tāũ, ta khi.</i>	<i>tamu, tamu khi.</i>
Abl.	<i>ta khu.</i>	<i>tamu khu.</i>
Agent	<i>taūē.</i>	<i>tūē.</i>

## 3rd Person.

Nom., Acc.	<i>ōsō, he, she, that.</i>	<i>ōsō.</i>
Gen.	<i>tēs rū, tē rū.</i>	<i>tīndrū.</i>
Dat.	<i>tē, tē khi, tēs, tēs khi.</i>	<i>tīnd khi.</i>
Abl.	<i>tē khu, tēs khu.</i>	<i>tīnd khu.</i>
Agent	<i>tēnē</i>	<i>tēyē.</i>

For *tē* we may have *tēh*.

The following cases of the fem. sing. differ from the masculine: Gen. *tīā ru.* Dat. *tīā khi.* Abl. *tīā khu.* Agent, *tīō.*

Nom., Acc.	<i>ēdzā, this.</i>	<i>ēdze.</i>
Gen.	<i>ēh rū, ēs rū.</i>	<i>īnd rū.</i>
Dat.	<i>ē, ēh khi, ēs, ēs khi.</i>	<i>īn, īn khi.</i>
Abl.	<i>ē khu, ēs khu.</i>	<i>īn khu.</i>
Agent	<i>ēne.</i>	<i>ēyē.</i>

Fem. sing., Nom., Acc. *ēdze.* Gen. *īau ru.* Dat. *īau khi.* Abl. *īau khu.* Agent *īau.*

Nom., Acc. *kūn, who.* Gen. *kauk ru.* Plural same as singular.

Nom.	<i>dzū, jū, who (relative).</i>	<i>jē.</i>
Gen.	<i>jē ra, jēs ra.</i>	<i>jīnd ru.</i>
Dat.	<i>jē khi, jēs khi.</i>	<i>jīn, jīn khi.</i>
Abl.	<i>jē khu, jēs khu.</i>	<i>jīn khu.</i>
Agent	<i>jēnē.</i>	<i>jēye.</i>



Fem. sing., Gen. *jīō ra*, etc.

*kā*, what.

*kīcch*, something.

#### PRONOMINAL ADJECTIVES

*īno*, of this kind; *tīno*, of that kind; *kīno*, of what kind?  
*jīno*, of which kind (rel.).

*ētī*, so much or many; *tētī*, so much or many (correl.);  
*kētī*, how much or many? *jētī*, as much or many (rel.).

#### ADJECTIVES

Adjectives used as nouns are declined as nouns. Otherwise those ending in *-ā* agree with their nouns, the masc. sing. and all the masc. plur. ending in *-e*, and the fem. both sing. and plur. in *-ī*. This *i* sometimes changes to *e*. The rest are indeclinable.

Comparison is expressed by means of *du* with the positive, there being no forms for the comparative and superlative.

*ē tāto ō*, this is hot.

*ē ēs du tāto ō*, this is hot from this, hotter than this.

*ē bāddhe du tāto ō*, this is hot from all, hotter than all, hottest.

#### ADVERBS

##### Time

*ēbre*, *ēbbī*, now.

*taubre*, *tōbbe*.

*kaubre*, *kōbbe*, when?

*jaubre*, *jōbbe*, when (rel.).

*ādz*, to-day.

*kāl*, to-morrow.

*pōrshī*, day after to-morrow.

*tsōuthe*, on fourth day.

*hīz*, yesterday.

*phrēz*, yesterday, day before.

*tsōuthe*, on fourth day back.

*kōbbe*, sometimes.

*kōbe kōbe*, some time or other, sometimes.

*kōbbe na*, never.

## Place

* <i>idā</i> , * <i>iā</i> , * <i>ichā</i> , here.	<i>bāhre</i> , outside.
* <i>iēidā</i> , * <i>tēū</i> , * <i>tēchā</i> , there.	<i>ūbhā</i> , upwards.
* <i>keidā</i> , * <i>kēū</i> , * <i>kēā</i> , * <i>kēchā</i> , where ?	<i>ūā</i> , downwards.
* <i>jēidā</i> , * <i>jēā</i> , * <i>jēchā</i> , where (rel.).	<i>nēro</i> , near.
<i>ichā tāi</i> , up to here.	<i>dūr</i> , far.
<i>itthau</i> , from here.	<i>gōū</i> , <i>āgo</i> , forward, in front.
<i>bitre</i> , inside.	<i>tshōū</i> , backwards.
	<i>pare</i> , <i>pōrū</i> , beyond.
	<i>wār</i> , <i>ōrū</i> , on this side.

## Others

<i>kčōi</i> , why ?	<i>ō</i> , yes.
<i>phētī</i> , quickly.	<i>khūb</i> , <i>accho</i> , well.

Most adjectives can be used as adverbs.

The adverbs marked with an asterisk agree with the subject of the sentence.

*pōrū*, thither, and *ōrū*, hither, are often used with little meaning, as :—

*māng ōrū*, ask hither, ask for it.

*dē pōrū*, give thither, give it to him.

*dē ōrū*, give hither, give it to me.

## PREPOSITIONS

(Normally used after the nouns and pronouns.)

<i>khi</i> , to.	<i>khe</i> , beside.
<i>khū</i> , from.	<i>sāthi</i> , <i>sātthe</i> , along with.
<i>dū</i> , from.	<i>khi</i> , <i>khe</i> , for sake of.
<i>pare</i> , on the other side of.	<i>dā</i> , <i>dē</i> , in.
<i>wār</i> , on this side of.	<i>gāi</i> , upon.
<i>pātshu</i> , behind.	<i>nīhā</i> , below.
<i>āgo</i> , in front of.	<i>māndz</i> , in.
<i>dā</i> , with (instru.).	

## VERBS

## Verb Substantive

Pres. <i>ōsso</i> or <i>ō</i> .	<i>ōsso</i> or <i>ō</i> .
<i>ōssē</i> or <i>ō</i> .	<i>ōsso</i> or <i>ō</i> .
<i>ōsso</i> or <i>ō</i> .	<i>ōssōē</i> or <i>ōē</i> .

Neg. *naī anthi*, *nī anthi*, indeclinable.

Past, *thīā*, fem. *thī*. *thīe*, fem. *thī*.

*thīā*, fem. *thī*. *thīe*, fem. *thī*.

*thīā*, fem. *thī*. *thīe*, fem. *thī*.

*pōṛno*, fall.

Imperat. *pōṛ*

*pōro* or *pōrau*.

Pres. ind. and pres. cond.:

*pōṛ-ū*. *-ū*.

*-e*. *-au*.

*-au*. *-au*.

The fut. adds *-lā*, *-li*, *-le*, *-li*.

Fut. *pōṛ-ūlā*, fem. *-ūli*. *-ūle*, fem. *-ūli*.

*-ēlā*, fem. *-ēli*. *-ōle*, fem. *-ōli*.

*-ōlā*, fem. *-ōli*. *-ōle*, fem. *-ōli*.

Imperf. same as pres. ind. with past of verb subst. added (contracted in masc.); 1st sing. *pōṛū thā*, fem. *pōṛī thī*; 2nd sing. *pōṛe thā*, *pōṛe thī*, etc.

Past:—masc. sing. *pōṛā*, fem. *pōṛe*; plur. masc. *pōṛe*, fem. *pōṛī*.

Plup.:—past with past of verb subst. *pōṛā thā*, fem. *pōṛe thī*, etc.

Past cond.:—masc. sing. *pōṛdā*, fem. *pōṛde*; plur. masc. *pōṛde*, fem. *pōṛdī*.

Conj. part. *pōṛēau*, having fallen.

*ōṇo*, be, become

Imperat. *ō* *ō'au*.

Pres. ind. *ō'ū*.

Fut. *ō'ūla*.

Past cond. *ū'ndā*.

Past, *ū'ō*.

*āṇo*, come

Imperat. *ā*. *āo*. Neg. *nai ō*, *nī aiō*.

Past cond. *āndā*.

Past, *āā* or *āshā*.

*ḍēūṇo*, go

Imperat. <i>ḍēo</i> .	<i>ḍēo</i> .
Fut. <i>ḍēūlā</i> , <i>ḍēūlau</i> .	<i>ḍēūle</i> .
<i>ḍēwela</i> .	<i>ḍēōle</i> .
<i>ḍēōla</i> .	<i>ḍēōlē</i> .
Past cond. <i>ḍēūnda</i> .	
Past, <i>ḍēūa</i> .	

*jāṇo*, go

(Used in composition with other verbs.)

Imperat. <i>jā</i> .	<i>jāo</i> .
Fut. <i>jāulā</i> .	
Past cond. <i>jāndā</i> .	
Past, <i>gōā</i> .	

*rauḥṇo*, remainFut. *rauḥāla*.*būṭṇo*, sit

Imperat. <i>būṭh</i> .	<i>butṭho</i> .
Past cond. <i>būṭhdā</i> .	
Fut. <i>butṭhūlā</i> .	
Past, <i>bōṭṭhā</i> .	
Stat. part. <i>bōṭṭhōndā</i> , in the state of having sat, seated.	

*pīṭṇo*, beatConjugation same as for *pōṛṇo*. In the past tenses of transitive verbs the verb agrees with the subject.

Imperat. <i>pīṭ</i> .	<i>pīṭā</i> .
Pres. ind. or cond. <i>pīṭū</i> .	
Fut. <i>pīṭūla</i> .	
Imperf. <i>pīṭū thā</i> .	
Past. cond. <i>pīṭdā</i> .	
Past, <i>pīṭā</i> .	
Pres. perf. <i>pīṭā ai</i> .	
Plup. <i>pīṭā thā</i> .	

*khāṇo*, eatStat. part. *khārū*, in the state of having been eaten.

Stat. part. <i>pīēru</i> .	<i>pīno</i> , drink
Fut. <i>dēūla</i> .	<i>dēno</i> , give
Past cond. <i>dīnda</i> .	
Past, <i>dīnā</i> .	
Stat. part. <i>dēēru</i> .	<i>lauṇo</i> , take
Fut. <i>lauūla</i> .	
Past cond. <i>lauṇdā</i> .	
Stat. part. <i>lauēru</i> .	<i>ē'no</i> , do
Past cond. <i>ē'ddā</i> .	
Past <i>ē'ro</i> .	<i>kōrno</i> , do
Past cond. <i>kōrdā</i> .	
Past, <i>kīō</i> .	
Past cond. <i>jāṇdā</i> .	<i>jāṇno</i> , knew
Past cond. <i>aṇdā</i> .	<i>āṇno</i> , bring
Past, <i>āṇō</i> .	
Past cond. <i>nīndā</i> .	<i>nīno</i> , take away
Past, <i>nīō</i> .	
Stat. part. <i>nīēru</i> .	

In the stat. part. the ending *ēru* is frequently separated from the root of the verb and placed before it; thus we have *ēru pīe* for *pīēru*, drunk; *ēru dē* for *dēēru*, given; *ēru laue* for *lauēru*, taken.

In negative sentences the past cond. is used for the pres. ind.

*Purpose*: take to graze, *tsārne khi nēo*, lit. grazing for take-away; *tsārde dēo*, grazing go, take to graze.

*Contraction*.—In rapid speech words are much contracted, thus; *kauh rā ō'lā ēdzā tshōtā*, whose is this boy? is pronounced *kauhṛa lādza tshōtā*.

*Ability.*—The following sentences show the method of expressing ability :—

*mēre na dēūo*, I cannot give.

*ēsre na pōrūo*, he cannot read.

*ēdza kitāb mēre na pōrīda* or *pōrūa*, I cannot read this book.

*mēre na rōṭi khāīndi*, I cannot eat bread.

*bāt mēre khāio*, I can eat rice.

Hence we see an example of an organic passive, though the passive construction is confined to the participle. It ends in either *-īdo* or *-ūo* (the *-io* of *khāio* is exceptional). Verbs whose roots ends in a vowel insert *n* in *īdu*, as in *khāīndā*. The particle agrees with the noun in gender and number; thus *rōṭi* is feminine, while *kitāb* and *bāt* are masculine. Cf. Panjabi *khāīdā*, and also the Panjabi passive verb *khāīnā*, to be eaten.

#### NUMERALS

##### Cardinal

1. <i>ēk</i> .	12. <i>bāro</i> .
2. <i>dūi</i> .	13. <i>ṭēro</i> .
3. <i>cīn</i> .	14. <i>tsōṭṭān</i> .
4. <i>tsār</i> .	15. <i>pōndran</i> .
5. <i>pānc</i> .	16. <i>sōlan</i> .
6. <i>tsharu</i> .	17. <i>sōttran</i> .
7. <i>sāt</i> .	18. <i>ṭhāran</i> .
8. <i>āṭh</i> .	19. <i>ūnīsh</i> .
9. <i>nar</i> .	20. <i>ṭīsh</i> .
10. <i>darush</i> .	100. <i>shau</i> .
11. <i>gēro</i> .	

##### ORDINALS

1st. <i>paīllan</i> .	6th. <i>tshōūan</i> .
2nd. <i>dūjjan</i> , <i>dūjjā</i> .	7th. <i>sātūan</i> .
3rd. <i>cījjā</i> .	8th. <i>āṭhūan</i> .
4th. <i>tsōuthā</i> .	9th. <i>nōūan</i> .
5th. <i>panjūan</i> .	10th. <i>dōshūan</i> .
$1\frac{1}{2}$ <i>dēōrh</i> .	$2\frac{1}{2}$ <i>dā'e</i> .

## SENTENCES

1. *Tēro nāū kā sō or ōsso?* Thy name what is?
2. *Ē gō're rī kētti ōmbār ō'le?* This horse of how-much age will be?
3. *Ītt̄hau Kāsh̄mār kēti dūr ō?* From-here Kashmir how-much far is?
4. *Tā're bappō re kētti lō'ke?* Your father of how-many boys?
5. *Āū ādz dūrō du honḍō.* I to-day far from walked.
6. *Mēre kāke rā bēṭā tēhri baulh̄i sāthi dzādznā ō'ā.*  
My uncle of son his sister with married became.
7. *Gaukro dē tsīte dzīn gō're rī.* House in white saddle horse of.
8. *Ēhri pīt̄the gāi dzīn kōsh̄lau.* His back upon saddle tighten.
9. *Mū tēh re tshōte dī khūb lāi.* By-me him of boy on well attached-was (i.e. beat).
10. *Pai'ro rī tīro dī gōrū bē'ri tsāro.* Hill of top on cows sheep he-is-grazing.
11. *Ē bikho nīṭhā gō're gāi bōthondā thīa.* He tree under horse upon seated was.
12. *Ēh rā bā'rī āpnī baulh̄i du jēṭhā.* This of brother own sister than elder.
13. *Ēh rā māl cijje ṭhānni.* This-of price two-and-a-half rupees (see note).
14. *Mērā bāp tshōte gau'ro dī rauo.* My father small house in remains (lives).
15. *Ē rūpōye dēo.* Him-to rupees give.
16. *Ēs du ōrū māngu rūpōye.* Him from hither ask rupees.
17. *Ēs khūb pīt̄ṣau rōsh̄ho dā baunho.* Him well having-beaten ropes with tie.
18. *Kāe dū pānī ōrū gāro.* Well from water hither draw.

19. *Mu khu āgo cālo.* Me from before walk.

20. *Kauh rā tshōṭā tā're pātshu āo?* Whom of boy your behind comes?

21. *Tūē kau khe lauā malle.* By-you whom from was-taken in price.

22. *Gauṣ re dākāndāro du lauā or gīnū.* Village of shopkeeper from was taken.

*Notes.*—2. *ō'le*, final *e* and *i* are often interchanged, this might be *ō'li*. 7. *gauhro*, the influence of neighbouring dialects is responsible for the introduction of *h* here, *gauhro* for *gau'ro*. 9. *lāi* agreeing with some word for blow understood, Hindi *lāgāi*. 10. *gōrū*, collective word, cattle. 11. *bōṭhondā*, stat. part., seated. 13. *cījje ṭhānni*, see note on this sentence in the Kūār dialect.



## VOCABULARY

- above, see "upon", "upwards".  
 all, *bāddhe*.  
 ass, *khōtsār, gāddhā*.  
 back, *pīṭh*.  
 backwards, *tshōū, pūtshu*.  
 bad, *khīhānā*.  
 be, become, *ō'no*.  
 bear, n., *rikh, bōpsōr*.  
 beat, *pīṇo*.  
 beautiful, *atshā, bāñihñā*.  
 bed, *mānzā, pōlāg*.  
 before, *gōū, āgo*.  
 behind, *pūtshu*.  
 below, *ātā, nīhā*.  
 beside, *khe*.  
 beyond, *pār*.  
 big, *bōro*.  
 bitch, *kūkrē*.  
 body, *jaid*.  
 book, *kītab, kātāb*.  
 boy, *tshōṭā*.  
 bread, *nāz, rōṭi*.  
 bring, *āṇno*.  
 brother, *bā'ē*.  
 buffalo, *mau'ish*.  
 bull, *bōlōd*.  
 buttermilk, *cāsh*.  
 call, *budno* (not -no).  
 camel, *uṭṭ*.  
 cat, m., *ghaunghā*; f., *bīrāli*.  
 cloth, *jūrkā*.  
 cock, *kūkhṛā*.  
 cold, adj., *shēlo*.  
 come, *āno*.  
 cow, *gāo* (col., cattle, *gōrā*).  
 cowherd, *gaīlā*.  
 daughter, *dā'z, tshāñṭi, chāñṭi*.  
 day, *dās*.  
 die, *mōrno*.  
 do, *ē'rno, kōrno*.  
 dog, *kūkur*.  
 downwards, *ūtā*.  
 draw (water), *gārno*.  
 drink, *pīno*; cause to drink, *pōṇno*.  
 ear, *kān*.  
 eat, *khāno*; cause to eat, *khēṇno*.  
 egg, *pinni*.  
 eight, *āḥ*; eighth, *āḥāu*.  
 eighteen, *ṭhārau*.  
 elephant, *hātthe*.  
 eleven, *gēro*.  
 eye, *ākkihī*.  
 face, *mūh*.  
 fall, *pōyno*.  
 far, *dūr*.  
 father, *bābbā, bāp*.  
 field, *khāc, pāṭrī*.  
 fifteen, *pōndrau*.  
 fight, *pīṭno*.  
 fish, *mācohi*.  
 five, *pānc*; fifth, *panjāu*.  
 foot, *lāt*; see "leg".  
 four, *tsār*; fourth, *tsōuthā*.  
 fourteen, *tsōndau*.  
 from, *khū, du*.  
 front, in — of, *āgo*.  
 fruit, *phāl*.  
 garment, *jūrkā*.  
 ghi, *gi'u*.  
 girl, *tshāñṭi, chāñṭi, tshōṭi*.  
 give, *dēno*.

- go, *dēuṇo, jāṇo* (in composition).  
 goat, *bākṛā*; f., *bākṛī*.  
 good, *atshā, bāṇḥṇā*.  
 graze, v. intr., *tsōrno*; s. tr.,  
     *tsārno*.  
 hair, *māṇḍāl*.  
 hand, *hāth*.  
 hasten, *phēt dīni* (not *dīnī*).  
 he, *ōsō*.  
 head, *māṇḍ*.  
 hear, *shūṇṇo*.  
 hen, *kākhṛē*.  
 hence, *ītthau*.  
 here, *īdā, īā, īchā*; up to here,  
     *īchā tāṇ*.  
 high, *ucṭā*.  
 hill, *pai'r*; hilltop, *tīr*.  
 horse, *gō'ro*.  
 hot, *tāto, nēto*.  
 house, *gar'r*.  
 hundred, *shau*.  
 husband, *bōṇṭā*.  
 I, *āñ*.  
 ignorant, *dzōgōr*.  
 ill, be, *thaurno*.  
 in, *māndz*.  
 inside, *bitre*.  
 iron, *lōū*.  
 jackal, *shailṭo*.  
 jungle, *baṇṇ*.  
 kick, n., *pichairīe*; v., *pichairīe*  
     *lāṇo*.  
 kind, of this, *īṇo*; of that —,  
     *tīṇo*; of what —, *kīṇo*; of  
     which —, (rel.) *jīṇo*.  
 know, *jāṇṇo*.  
 lazy, *dāṭīddār*.  
 learn, *sikhṇo*.  
 leg, *bāṇṇo*.  
 leopard, *bāhg*.  
 lie, *sutṇo*.  
 little, *lōkṛo, tshōṭo*; a little,  
     *thōrū*.  
 load, *bāgār*.  
 look, *dēkhṇo*.  
 maize, *bēṭṛī*.  
 make, *cāṇṇo*.  
 man, *mōrōd*.  
 mare, *gō'ri*.  
 married, be, *dzādznā ō'ṇo*.  
 meat, *dōḷkī*.  
 meet, *bēhṇo*.  
 milk, *dūdḥ*.  
 moon, *āzūṇ*.  
 mother, *ījī*.  
 mountain, *pai'r*.  
 much, (a lot) *bō'rī* (not *r*); so  
     much, *ētī*; (correl.), *tētī*;  
     how much? *kētī*; as much  
     (rel.), *jētī*.  
 my, *mērū*.  
 name, *nāñ*.  
 never, *kōbbē na*.  
 night, *nēhro, rāt*.  
 nine, *naṇ*; ninth, *nōūau*.  
 nineteen, *ūṇṛish*.  
 no, *na*.  
 nose, *nāk*.  
 not, *na*.  
 nothing, *kicch na*.  
 now, *ēbre, ēbbī*.  
 of, *rū*.  
 oil, *tēl*.  
 older (brother, etc.), *jēphā*.  
 on, *gāṇ*.  
 one, *ēk*; first —, *paihlau*;  
     one-and-half, *dēōrh*.  
 our, *mā'rū*.

out, *bāhre*.  
 peach, *ārā* (not *ārū*).  
 pen, *kōlōm*.  
 pig, *suṅgur*.  
 place, v., *tshāṛno*.  
 plain, *nūl*.  
 plough, *bāldo jūndṛo*.  
 quickly, *phēti*.  
 rain, *dzau'r*.  
 read, *pōrkno*, *pōrno*.  
 recognize, *praiṇno*.  
 relate, *shāṇṇo*.  
 remain, *rau'no*, *rauṇo*.  
 rent, n. (hire), *bā'hṛā*.  
 return, *pātshi āno*.  
 rise, *brūzno*.  
 river, *drōd*.  
 rope, *rōshi*.  
 saddle, *dzīn*.  
 sake, for sake of, *khi*, *khe*.  
 say, *bōlno*.  
 see, *dēkhno*.  
 seed, *biḡ*.  
 seven, *sāt*; seventh, *sātāu*.  
 seventeen, *sōttrau*.  
 sharp, *pōṇau*.  
 she, *ōsō*.  
 sheep, *bēhr*.  
 shepherd, *bārā'lā*.  
 shopkeeper, *dūkāndār*.  
 sick, be, *ṭhaurno*.  
 side, on this — of, *wār*; on  
     that — of, *pāre*.  
 sister (older than person re-  
     ferred to), *dāddi*; younger  
     than do., *bauiṇṇ*.  
 sit, *būṭhno*.  
 six, *tshau*; sixth, *tshōūau*.  
 sixteen, *sōlau*.

sleep, *suṭno*.  
 something, *kicch*.  
 sometimes, *kōbbe*, *kōbe kōbe*.  
 son, *tshōṭā*, *bēṭā*.  
 sow, v., *baṇno*.  
 speak, *bōlno*.  
 stand, *khōṛā o'no*.  
 star, *tārā*.  
 stomach, *pēt*.  
 storm, *shārgt*.  
 stream, *naṇḍ*.  
 strong man, *mōr*.  
 sun, *pāṇēsār*; sunshine, *rūr*.  
 sweet, *gūlūo*.  
 take, *gīṇno*, *lauṇo*; take away,  
     *nīno*.  
 ten, *daush*; tenth, *dōshāu*.  
 than, *dū*.  
 that, *ōsō*.  
 then, *taubre*, *tōbbe*.  
 there, *tēā*, *tēidā*, *tēchā*; up to  
     there, *tēchā tāi*.  
 they, *ōsō*.  
 thief, *cōr*.  
 thirteen, *ṭero*.  
 this, *ēdzā*.  
 thou, *tū*.  
 three, *cīn*; third, *cijjā*.  
 thy, *tērā*.  
 tie, *baunhno*.  
 tighten, *kōshno*.  
 to, *khi*.  
 to-day, *ādz*.  
 to-morrow, *kāl*; day after —,  
     *pōrshi*; on fourth day,  
     *tsōuthe*.  
 tongue, *dzibh*, *jibh*.  
 tooth, *dānd*.  
 town, *gaur*.

tree, *bṛkh*.

twelve, *bāro*.

twenty, *bish*.

two, *dūī*; two and a half, *dā'e*;

second, *dūjja*, *dūjjau*.

uncle, *kāko*.

under, *niṭhā*.

up, upwards, *abhā*.

upon, *gāi*.

very, *bō'rī* (not *r*).

village, *gāō*.

walk, *hōṇḍḥo*.

was, *thāa*, *thā*.

water, *pāṇi*.

way, *bāṭ*.

we, *amṃe*.

well, adv., *khāb*.

well, n., *kūā*.

what, *kā*.

wheat, *gūh*.

when? *kaubṛe*, *kōbbe*; (rel.),  
*jaubṛe*, *jōbbe*.

where? *kēū*, *kēā*, *kēidā*; (rel.),  
*jēā*, *jēidā*, *jēchā*.

white, *tsiṭā*.

who? *kūṃ*; (rel.), *dzā*, *jā*.

why? *kēōi*.

wife, *chēori*.

wind, *bāḡr*.

wise, *atshā*.

with, (along with), *sāthī*, *sātthe*  
(instru.), *dā*.

woman, *chēori*.

write, *likḥo*.

yes, *ō*.

yesterday, *hiz*; day before —,  
*phrēz*; on fourth day back,  
*tsōuthe*.

you, *tūē*; your, *tā'rū*.

## SOUTH JUBBAL OR BISHSHAU

## NOUNS

*Masculine.*

SINGULAR		PLURAL
Nom., Acc.	<i>gōhr-o</i> , horse (almost <i>gūhro</i> ).	-e.
Gen.	-e <i>ko</i> .	-e <i>ko</i> .
Dat.	-e, -e <i>khe</i> .	-e, -e <i>khe</i> .
Abl.	-e <i>dū</i> .	-e <i>dū</i> .
Agent	-e.	-e.
Nom., Acc.	<i>rikk-</i> , bear.	<i>rikk-</i> .
Gen.	-o <i>ko</i> , <i>kā</i> .	-o <i>ko</i> , <i>kā</i> .
Dat.	-o <i>khe</i> .	-o <i>khe</i> .
Abl.	-o <i>dū</i> .	-o <i>dū</i> .
Agent	-e.	-e.

*Feminine.*

Nom., Acc.	<i>dādd-ī</i> , big sister.	-ī.
Gen.	-ī <i>rā</i> , -ī <i>kā</i> .	-ī <i>rā</i> , <i>ro</i> .
Dat.	-ī, -ī <i>khe</i> .	-ī <i>khe</i> .
Abl.	-ī <i>dū</i> .	-ī <i>dū</i> .
Agent	-īē.	-īē.

*dīh-ī*, daughter, has: Gen. -o *rā*, *kā*. Dat. -ī, -ī *khe*.  
 Abl. -ī *dū*. Agent, -ē. Plur. -ī. Gen. -ī *ro*, *rā*. Dat. -ī,  
 -ī *khe*. Abl. -ī *dū*. Agent, -ē.

Nom., Acc.	<i>bauih-</i> , little sister.	-ī.
Gen.	-ē <i>rā</i> , <i>ro</i> , -ī <i>rā</i> , <i>ro</i> .	} as sing.
Dat.	-ī, -ī <i>khe</i> .	
Abl.	-ī <i>dū</i> .	
Agent	-īē.	

## PRONOUNS

Nom., Acc.	<i>āū</i> , I.	<i>āmmē</i> , we.
Gen.	<i>mēro</i> .	<i>āmna rū</i> .
Dat.	<i>mū</i> .	<i>āmū</i> .
Abl.	<i>mu kēi dū</i> .	<i>āmū dū</i> .
Agent	<i>mōē</i> .	<i>āmē</i> .

Nom.	<i>tū</i> , thou.	<i>tūē</i> , you.
Gen.	<i>tēro</i> .	<i>tūō ko</i> .
Dat.	<i>tā</i> .	<i>tūō</i> .
Abl.	<i>tā dū</i> .	<i>tūō dū</i> .
Agent	<i>taūe</i> .	<i>tūē</i> .

Nom., Acc.	<i>ō, sē</i> , he, that.	<i>ō, sē</i> .
Gen.	<i>tērū</i> .	<i>tēndī ko</i> .
Dat.	<i>tēs</i> .	<i>tēnnī</i> .
Abl.	<i>tēs dū</i> .	<i>tēn dū</i> .
Agent	<i>tēnnē</i> .	<i>tēnnīā</i> .

Fem. has: Gen. *tīō ko*. Dat. *tīō*. Abl. *tīō dū*. Agent *tīē*; plur. as masc.

Nom., Acc.	<i>ēdzō, ē</i> , this.	<i>ēdze</i> .
Gen.	<i>ē ko, ēs ko</i> .	<i>ēndī ko</i> .
Dat.	<i>ēs</i> .	<i>ēnnī</i> .
Abl.	<i>ēs dū</i> .	<i>ēn dū</i> .
Agent	<i>ēnnē</i> .	<i>ēnnīā</i> .

Fem., Nom. *ēdzē, ē*. Gen. *īō ko*. Dat. *īō*. Abl. *īō dū*. Agent, *īē*. Plur. Nom. *ēdzē*. Otherwise as masculine.  
*kūn*, who?

Gen. *kos ku*, etc.

Agent, *kōne*.

Who (rel.) is *dzū*; what (interrog.) is *kā*.

#### ADJECTIVE PRONOUNS

*ērū*, of this kind; *tērū*, of that kind; *kērū*, of what kind? *jērū*, of which kind (rel.).

*ēthtū*, so much or many; *tēthtū*, so much or many (correl.); *kēthtū*, how much or many? *jēthtū*, as much or many (rel.).

#### ADJECTIVES

As regards agreement adjectives follow the same rule as in North Jūbbāl, not being declined except (i) when used as nouns, in which case they are treated as nouns and declined accordingly, or (ii) when ending in the usual masculine ending *-ā, -o*, etc., in which case the masculine

has nom. sing. -ā, -o, etc., and all the rest -e, feminine all through -i.

Comparison is expressed by means of *dū*, from, as: *ē atsha ōsau*, this is good; *ē ēs dū atsha ōsau*, this is good from this, i.e. better; *bāddhe dū atsha*, good from all, best.

## ADVERBS

## Time

<i>ēb</i> , now.	<i>pōrshī</i> , day after to-morrow.
<i>tēkhunī</i> , then.	<i>tsōuthē</i> , on fourth day.
<i>tōbē</i> , then.	<i>kījo</i> , yesterday.
<i>kōbē</i> , when?	<i>phōr-zō</i> , day before yesterday.
<i>jēkhunī</i> , when (rel.).	<i>tsōuthē</i> , on fourth day back.
<i>jōbē</i> , when (rel.).	<i>kōbē kōbē</i> , some time or other,
<i>āz</i> , to-day.	sometimes.
<i>kōbē</i> , sometimes.	<i>kōbē na</i> , never.
<i>dōtte</i> , <i>jēshī</i> , to-morrow.	

## Place

<i>ūtthā</i> , here.	<i>ūdhe</i> , downwards.
<i>tētthā</i> , there.	<i>nīre</i> , near.
<i>kētthā</i> , where?	<i>dūr</i> , far.
<i>jētthā</i> , where (rel.).	<i>āgā</i> , in front.
<i>ūtthe zā</i> , up to here.	<i>pātshu</i> , behind.
<i>ūtthā</i> , from here.	<i>pāṇḍe</i> , beyond.
<i>bīthe</i> , inside.	<i>āṇḍe</i> , on this side.
<i>bāṇḍe</i> , outside.	<i>dauṇḍa</i> , on the ground.
<i>ūbhe</i> , upwards.	

## Others

<i>kēi</i> , why?	<i>ō</i> , yes.
<i>shīgē</i> , quickly.	

## PREPOSITIONS

<i>ro</i> , <i>rā</i> , <i>ko</i> , of.	<i>nīthā</i> , below.
<i>khe</i> , to.	<i>ga<sup>sh</sup>ē</i> , upon.
<i>dū</i> , from.	<i>dā</i> , <i>dī</i> , in.
<i>kaū</i> , beside.	<i>zā</i> , up to.

<i>sāttthe</i> , along with.	<i>āṇḍe</i> , on this side of.
<i>khe</i> , for, for sake of.	<i>āgū, dū āgu</i> , in front of.
<i>pāṇḍe</i> , on that side of.	<i>pātshe</i> , behind.

## VERBS

*Verb Substantive*

<i>ṣū</i> or <i>o</i> , am.	<i>ṣau</i> or <i>o</i> , are.
<i>ṣe</i> or <i>ē</i> , art.	<i>ṣau</i> or <i>o</i> , are.
<i>ṣau</i> or <i>o</i> , is.	<i>ṣau</i> or <i>o</i> , are.

Neg. *nī āthī*, indeclinable.

Past, masc. sing. *thīā*; fem. sing. *thī*; plur., masc. sing. *thīe*; fem. *thī*.

*pīṭho*, beat

Imperat. <i>pīṭ</i> .	<i>pīṭo</i> .
Pres. ind. or cond. <i>pīṭ-ūā</i> .	- <i>ūē</i> .
	- <i>ē</i> .
	- <i>au</i> .
	- <i>au</i> .

*pīṭdā ū*, etc., also used for pres. ind.

Fut. *pīṭ-ūlā, -ēlā, -ōlā, -ūle, -ōle, -ōle*. Fem. ends in -*i*.

Imperf. *pīṭu thīā, pīṭe thīā, pīṭau thīā, pīṭā thīe, pīṭau thīe, pīṭau thīe*; fem. same with *thī*; for imperf. *pīṭdā thīā*, etc., is also used.

Past cond. *pīṭdā*; fem. *pīṭdi*; plur. *pīṭde*; fem. *pīṭdi*.

Past, *pīṭā*, agreeing with obj. (-*e*; fem. -*i*).

Plup. *pīṭā thīā*, etc.

Conj. part. *pīṭāu*, having beaten.

Stat. part. *pīṭēru*, having been beaten.

*pīṭde* means while beating or on beating.

*ō'no*, be, become

(The ' is not so marked as in North Jubbāl.)

Past, *ōū*.

Past cond. *ōndā*.

*ājno*, come

Imperat. *ājē ājau* (accent on second syllable).

Pres. ind. or cond. *ājūā*.

Past cond. *āzhdā*.

Past, *ājā*.



*dēuṇo*, goPres. ind. *dēūā*.Fut. *dē-ālā*, -*lā*, -*olā*, -*ūle*, -*ole*, -*ole*.Past. cond. *dēōda*.Past, *dēā*.*jāṇo*, go (used in composition)Past, *gōā*.*bōṭhṇo*, sitImperat. *bōṭh*.Fut. *bōṭhulā*.Past, *bōṭhā**khāṇo*, eatPres. ind. *khāūā* or *khāndā u*.Past, *khāū*.Stat. part. *khāēru*.*pīṇo*, drinkPres. ind. *pīūā* or *pīndā ū*.Past, *pīū*.Stat. part. *pīēru*.*dēṇo*, givePres. ind. *dēūā*.Past cond. *dēndā*.Past, *dittā*.Stat. part. *dēiēru*.*bōlṇo*, speakPast, *bōlū*.Stat. part. *bōlēru*.*kōnno*, doPres. ind. *kōrū*.Past, *kōo*.Stat. part. *kōriēru*.*āṇo*, bringPast cond. *ānda*.*nīṇo*, take awayStat. part. *nīēru*.

The stat. part. in *-ēru* is often heard with *-ēru* preceding the root of the verb, as *ēru kōri*, done, for *kōriēru*; *ēru dēi*, given, for *dēiēru*.

*Ability* is expressed as follows:—

*mēre nīh dēindu*, I cannot give.

*mēre rōṭi nīh khāīndi*, I cannot eat bread.

*mēre nāz khāīndu*, I can eat bread.

*mēre nīh ērīdu*, I cannot do.

See corresponding note in North Jubbal.

To indicate a question *-e* is added to the verb.

#### NUMERALS

##### Cardinal

1. <i>ēk.</i>	12. <i>bārau.</i>
2. <i>dū.</i>	13. <i>ṭērau.</i>
3. <i>cīn.</i>	14. <i>tsōṭṭadāu.</i>
4. <i>tsār.</i>	15. <i>pōṇḍrarau.</i>
5. <i>pānz.</i>	16. <i>sōḷau.</i>
6. <i>tshau.</i>	17. <i>sāttrrau.</i>
7. <i>sāt.</i>	18. <i>ṭhārau.</i>
8. <i>āṭh.</i>	19. <i>ōnīsh.</i>
9. <i>nau.</i>	20. <i>bīsh.</i>
10. <i>daush.</i>	100. <i>shau.</i>
11. <i>giārau.</i>	

#### ORDINALS

1st. <i>paihlau.</i>	6th. <i>tshōūau.</i>
2nd. <i>dūjjau.</i>	7th. <i>sātūau.</i>
3rd. <i>cījjau.</i>	8th. <i>āṭhūau.</i>
4th. <i>tsōuthau.</i>	9th. <i>nōūau.</i>
5th. <i>pānzūau.</i>	10th. <i>dōshūau.</i>
$1\frac{1}{2}$ <i>dūjādha.</i>	$2\frac{1}{2}$ <i>cījādha.</i>

These strange expressions seem to mean "a half less than", like the English expressions half seven, half eight, etc., which some people use for half-past six, half-past seven, etc.

## SENTENCES

1. *Tēro nāñ kā o?* Thy name what is?
2. *Ēs gōhre ri or ki kēthū ōmbār o?* This horse of how-much age is?
3. *Ītthe dū Kāshmāre zā kētho dūr ai?* Here from Kashmir to how-much far is?
4. *Tēre bābbā rē kēti tshōte?* Thy father of how-many boys?
5. *Ādz āñ bāre dūre dū ājjā.* To-day I very far from came.
6. *Mēre kākke rā tshōtā ěs ri bauhnī sātthē bāhā ōā.* My uncle of boy him of sister with married became.
7. *Gauhre tsittē gōhre ri zīn o.* House-in white horse of saddle is.
8. *Ēs ri pītthe gashē zīn baunho.* Him of back upon saddle tie.
9. *Mōē ěs rā tshōtā khūb pītā.* By-me him of boy well was-beaten.
10. *Dūako dī gāo bākri tsārau.* Hill-top on cows goats he-is-grazing.
11. *Ēs dālo nūthā gōhre gashē bōthā.* This tree under horse upon he-sat.
12. *Ēs rā bāth āpnī bauhnī dū bōrā o.* Him of brother sister than big is.
13. *Ēs ru mūl cījje thānni o.* This of price two-and-a-half rupees (see note).
14. *Mērā bāb nānhke gauhrā dā rauho.* My father small house in remains (lives).
15. *Ēs rūpōyye dēo.* Him-to rupees give.
16. *Ēs dū tōio kōrau rūpōyye.* Him from back make rupees (take back).
17. *Khūb pītāu-s tōbbe bānnho.* Well beat-him, then tie (him).

18. *Kūḷ dū pāṇi gāro*. Well from water draw.

19. *Mu dū āge tsālo*. Me from before go.

20. *Kōs rā tshōṭā ājjā tāṭ pātshe?* Whom of boy (has) come thee behind?

21. *Taṭ kōs dū āṇo mūl?* By thee whom from was-brought (in) price?

22. *Gāo dū ēkkī dūkāndāra kaundu āṇo*. Village from one shopkeeper from was-brought.

*Notes.*—13. See note in North Jubbal and Kuar. 17. The *s* is interesting; such pronominal suffixes are very common in Northern Panjabi and Lahndī. 22. *ēkkī*, inflected form of *ēk*, one. The same form is found in Panjabi.

## VOCABULARY

above; see "up", "upon".

all, *bāddhe*.

ass, *gāddhā*.

back, *pīṭh*.

backwards, *pātshe*, *pātshe*.

bad, *nikāmmā*.

be, become, *ō'no*.

bear, *rikh*.

beat, *pīṇo*.

beautiful, *bāntihā*.

bed, *mānzā*.

before, *agū*.

behind, *pātshe*, *pātshe*.

below, *nīhā*, (adv.) *ādhe*.

beside, *kaū*.

beyond, *pānde*.

big, *bōro*, *bāro*.

bitch, *kūkrī*.

body, *sarir*.

book, *kātāb*.

boy, *tshōṭā*.

bread, *nāz*, *rōṭi*.

bring, *āṇo*.

brother, *bāih*, (older) *dāddā*.

buffalo, *mhawish*.

bull, *bōlōd*.

buttermilk, *shāsh*.

buy, *māl āṇo*.

call, *bōdno* (not *n*).

cat, *birāl-a*, fem. -*ē*.

cock, *kūkrā*.

cold, *shēla*.

come, *ājno*.

cow, *gāo*.

cowherd, *gāālā*.

daughter, *dihā*, *tshōṭi*.

day, *dās*.

die, *mōrno*.

do, *ērno*, *kōrno*.

dog, *kūkūr*.

downwards, *ādhe*.

draw (water), *gārno*.

drink, *pīṇo*; cause to —, *pīṇo*.

ear, *kān*.

eat, *khāno*; cause to —, *khāno*.

eight, *āḥ*; eighth, *āḥāu*.

eighteen, *thārau*.

elephant, *āthhī*.

eleven, *gārāu*.

eye, *ākḥ*.

face, *mīh*.

fall, *pōrno*.

far, *dūr*.

father, *bābbā*.

field, *khēcau*.

fifteen, *pōndrau*.

fight, *lōrno*.

first, *pāihlau*.

fish, *māchī*.

five, *pānz*; fifth, *pānzāu*.

foot, *lāt*.

forwards, *āgū*.

four, *tsār*; fourth, *tsōuthau*.

fourteen, *tsōūdau*.

from, *dū*.

front, in, *āgū*.

fruit, *phōl*.

ghi, *grāh*.

girl, *tshōṭi*.

give, *dēno*.

go, *dēuṇo*; in compos. *jāno*.

goat, *bāker-ā*, fem. -*i*.

good, <i>ātsha</i> .	married, be, <i>biāhā o'no</i> .
graze, tr., <i>tsārno</i> ; int., <i>tsōrno</i> .	meat, <i>ḍōlki</i> .
ground, on the, <i>dauinda</i> .	meet, <i>bhētuo</i> .
hair, <i>māṇḍālo</i> .	milk, <i>dūdh</i> .
hand, <i>āhth</i> .	moon, <i>dzūp</i> .
he, <i>ō, sē</i> .	mother, <i>ijji</i> .
head, <i>māṇḍ</i> .	mountain, <i>ḍo'g</i> .
hear, <i>shunno</i> .	much, so, <i>ēthū</i> ; so — (correl.),
hen, <i>kākri</i> .	<i>tēthū</i> ; how — ? <i>kēthū</i> ; as
hence, <i>itthā</i> .	— (rel.), <i>jethū</i> .
here, <i>itthā</i> ; up to —, <i>itthā zā</i> .	my, <i>mēro</i> .
hill, <i>ḍo'g</i> .	name, <i>nāḍ</i> .
hilltop, <i>ḍōuk</i> .	near, <i>nīre</i> .
horse, <i>gōhro</i> .	never, <i>kōbē na</i> .
hot, <i>nātū</i> .	night, <i>rāt</i> .
house, <i>ḥāpra, gau'r, gauhr</i> .	nine, <i>nau</i> ; ninth, <i>nōḍau</i> .
hundred, <i>shau</i> .	nineteen, <i>ōnīsh</i> .
husband, <i>baṭṭā</i> .	no, <i>na</i> .
I, <i>āḍ</i> .	nose, <i>nāk</i> .
ignorant, <i>jōgōr</i> .	not, <i>na, nīh</i> .
in, <i>dā, dī</i> .	now, <i>ēb</i> .
inside, <i>bīḥe</i> .	of, <i>ro, ra, ko, ka</i> .
iron, <i>lōhū</i> .	oil, <i>tēl</i> .
jackal, <i>sail</i> .	on, <i>gashē</i> .
jungle, <i>gāhḷ</i> .	one, <i>ēk</i> .
kind, of this, <i>ērū</i> ; of that —,	one and a half, <i>dājādha</i> .
<i>tērū</i> ; of what — ? <i>kērū</i> ; of	our, <i>amma rū</i> .
which — (rel.), <i>jērū</i> .	outside, <i>bāinde</i> .
lazy, <i>āḷsī</i> .	pen, <i>kōlōm</i> .
learn, <i>shīkhno</i> .	pig, <i>sunḡur</i> .
leopard, <i>bāhg</i> .	place, v., <i>tshārno</i> .
lie, <i>sutno</i> .	plain, n., <i>sō</i> .
little, <i>nānhko, nanhko</i> .	plough, <i>aul jundno</i> .
load, <i>bāhrā</i> .	quickly, <i>shīgē</i> .
look, <i>dēkhno</i> .	rain, n., <i>dzaur</i> .
maize, <i>kukrī</i> .	read, <i>pōrno</i> .
make, <i>cāṇno</i> .	remain, <i>rauho</i> .
man, <i>ādmī</i> .	river, <i>nau</i> .
mare, <i>gōhri</i> .	saddle, <i>zīn</i> .

sake, for sake of, <i>khe</i> .	thirteen, <i>tērau</i> .
say, <i>bōlŋo</i> .	this, <i>ēdzo</i> .
see, <i>dēkhŋo</i> .	thou, <i>tā</i> .
seed, <i>bh̄j</i> .	three, <i>cīn</i> ; third, <i>cījjan</i> .
seven, <i>sāt</i> ; seventh, <i>sātūau</i> .	thy, <i>tēro</i> .
seventeen, <i>sāttrau</i> .	tie, <i>bānnhŋo</i> .
sharp, <i>pōīnanu</i> .	to, <i>khe</i> .
she, <i>ō</i> , <i>sē</i> .	to-day, <i>āz</i> .
sheep, <i>bai'r</i> .	to-morrow, <i>dōtte</i> , <i>jīshī</i> ; day
shepherd, <i>bēhṛāḷa</i> , <i>bākṛāḷa</i> .	after —, <i>pōrshī</i> ; on fourth
shopkeeper, <i>dūkāndār</i> .	day, <i>tsōuthē</i> .
side, on this side of, <i>āṇḍe</i> ; on	tongue, <i>dzibh</i> .
the far side of, <i>pāṇḍe</i> .	tooth, <i>dānd</i> .
sister, older than person re-	town, <i>bōīzār</i> .
ferred to, <i>dāddī</i> ; younger	tree, <i>dāl</i> .
than do., <i>bauhn</i> .	twelve, <i>bārau</i> .
sit, <i>bōthŋo</i> .	twenty, <i>bīsh</i> .
six, <i>tshan</i> ; sixth, <i>tshōūau</i> .	two, <i>dā</i> ; second, <i>dājjan</i> ; two
sixteen, <i>sōlan</i> .	and a half, <i>cījādha</i> .
sleep, <i>sutŋo</i> .	uncle, <i>kākkō</i> .
sometimes, <i>kōbbē</i> , <i>kōbī</i> .	under, <i>nīphā</i> .
son, <i>tshōtā</i> .	up, upwards, <i>ābhe</i> .
sow, <i>bōŋo</i> .	up to, <i>zā</i> .
speak, <i>bōlŋo</i> .	upon, <i>gashē</i> .
star, <i>tārā</i> .	very, <i>khūb</i> .
stomach, <i>pēt</i> .	village, <i>gaur</i> .
storm, <i>baunlā</i> .	walk, <i>tsūlŋo</i> , <i>dēuŋo</i> .
stream, <i>gāhḍ</i> .	was, <i>thīā</i> .
strong, <i>tshēōpa</i> .	water, <i>pānī</i> .
sun, <i>sūruz</i> .	way, <i>bāf</i> .
sunshine, <i>dauh</i> .	we, <i>āmme</i> .
sweet, <i>gūlāo</i> .	well, adv., <i>khūb</i> .
take away, <i>nīŋo</i> .	well, n., <i>kūā</i> .
ten, <i>dānsh</i> ; tenth, <i>dōshūau</i> .	what, <i>kā</i> .
than, <i>dū</i> .	wheat, <i>gīūh</i> .
then, <i>tēkhunī</i> , <i>tōbbē</i> .	when, <i>kōbbē</i> ; (rel.), <i>jēkhunī</i> , <i>jōbbē</i> .
there, <i>tētīhā</i> .	where, <i>kētthā</i> ; (rel.), <i>jētthā</i> .
they, <i>ō</i> , <i>sē</i> .	white, <i>tsītto</i> .
thief, <i>tsōūr</i> .	who, <i>kūn</i> ; (rel.), <i>dzū</i> .

why, *kẓī*.

wife, *tshēōṛī*.

wind, *bāgūr*.

with (along with), *sātthe*.

woman, *tshēōṛī*.

write, *līkhṇo*.

yes, *ō*.

yesterday, *hājo*; day before —,

*phōrzo*; on fourth day back,

*tsōuthě*.

you, *tūe*.

your, *tūō ko*.



## DIALECTS OF SUKET AND MANDI

### INTRODUCTION

The states of Māṇḍī and Sūkēt lie due north and north-west of Simla; they are bounded by Kulū on the east and Kāngrā on the west, while to the north of Māṇḍī lies the district of Chōṭā Bānghāl. The main dialect is Māṇḍēālī, spoken in the west of Sūkēt and over the whole of Māṇḍī except the extreme north and east. To the north are found the very similar subdialects of North Māṇḍēālī, and, across the border in British territory, Chōṭā Bānghālī. To the east we may distinguish two subdialects of Māṇḍī Sīrājī, one spoken on the east of the State for some miles north and south of the village of Māṅlaur in Kulū just on the Māṇḍī border, and another adjoining this on the west in the Bākhli valley south of the Bīās River. We might call the two jointly Māṇḍī Sīrājī, and separately Eastern Māṇḍēālī and Bākhli after the Bākhli Khād, on the banks of which it is spoken. The word *śīrājī* from *śīrāj*, hill, means the same as *pāhārī*, belonging to the hills. *śīrāj* or *śīrāz*, is commonly used in Māṇḍī and Sūkēt.

Turning to Sūkēt we find as above that in the west of the State the dialect is pure Māṇḍēālī; in the east there are two dialects, Eastern Sūkēti, adjoining the Māṇḍēālī of the west of the State, and Sūkēt Sīrājī on the extreme east, extending also north over the Māṇḍī border. This dialect lies directly south of Eastern Māṇḍēālī and Bākhli. To the south of these Sūkēti dialects is found Kīṭhālī, the chief dialect spoken round Simla. To the east of Sūkēt Sīrājī on the south is the dialect of Kōṭ Gurū and to the north Outer Sīrājī. To the east of Eastern Māṇḍēālī are (from south to north) Inner Sīrājī, Saṁji, and Kulūi. To the west of Sūkēt are the Bīlāspūr dialects and to the

west of Māṇḍī is Kāngri. All the dialects lying round those now to be dealt with are treated of in the Monograph on Northern Himalayan Languages.

I looked into the dialects of Jhūngī in Māṇḍī and Gihṛē (Giri or Ghiri on the maps) in Sūkēt and found that the former was almost indistinguishable from Eastern Sūkēti and that the latter was the same as Māṇḍēālī. A few remarks on the dialect of Jhūngī will be found under Eastern Sūkēti. Immediately to the south is the State of Bhājji, the dialect of which I examined and found to be ordinary Kiūṭhālī.

For Māṇḍēālī, North Māṇḍēālī, and Chōṭā Bānghālī see *Lang. North. Him.*

## EASTERN SUKETI

### NOUNS

The prepositions for the gen., dat., and abl. are *rā*, *lē*, and *kā* respectively. The plural is the same as the sing. except in the voc. case. Exception: nouns whose nom. sing. ends in *-ā* change it to *-e* for the plur.

### PRONOUNS

The 3rd pers. pronouns have different forms for the masc. and fem. oblique sing.

### NUMERALS

For 3 the form in *c* which is lost further north is still used.

### VERBS

The pres. ind. and pres. cond. have the same form. The fut. has an interesting indeclinable form in *-āṅg*, a form also found in the Sāsī dialect. There is another form for the 1st pers., *-mā*, pl. *-me*.

The stat. part. ends in *-irā*.

There is, as is the case with all dialects near Simla, a special negative form for the pres. of the verb subst.:—affirmative *āsī*: neg. (*nī*) *āthī*.

Habit is expressed after the Urdu and Hindi model:—

*āchā kērū*, is in the habit of coming, corresponds to  
*āyā kārtā hai*.

The idea of actually doing a thing at the moment is expressed by means of the stative part of *laggnā*.

Especially noteworthy is the participle by means of which the conception of ability is rendered. This partic. ends in *-tā* or *-dā* according to whether the verbal root ends in a surd or sonant letter. Thus we have *coltā* from *cōkṇā*, lift, and *likhtā* from *likṇā*, write, but *pōṛhdā* from *pōṛhnā*, read.

The infin. is used as in Panjabi in a finite sense with the nom. in the agent case. The 1st and 2nd prons. sing. have a different agent when used with the infin.

Forms of the verb requiring the agent case are sometimes strangely used in the fem. where we should expect the masc. Examples are given at the end of the paradigms of verbs.

## SUKET SIRAJI

### NOUNS

The singular and plural are alike as in Eastern Sūkēti. The gen. does not need a special preposition. It ends in *-ō* or *-ā*. A gen. with the prep. *rā* is also found.

### PRONOUNS

The 3rd pers. sing. has special obl. forms for the fem.

### VERB

The conjugation of the verb is very much the same as in Eastern Sūkēti. The stat. part. ends in *-ādā*.

The use of the fem. where one would expect the masc. is found as in Eastern Sūkēti. All the pronouns have special forms for the agent when used with the finite infin.

To express ability an organic passive pres. part. is employed, as *khāñdā*, from *khāñā*, eat; *jāñdā*, from *jāñā*, go.

## BAKHLI

### NOUNS

The prepositions for the gen., dat., and abl. are *rā*, *bē*, and *gā*. *bē* is found over the border in Inner Sirāji and Kuḷūi and shortened to *-b* in Sañji.

### PRONOUNS

The usual special form for the oblique sing. fem. in the 3rd pers. is found.

### VERBS

There are no less than three forms of the fut., one being indeclinable. They end in *-ñg*, *-ghā*, and *-lā*.

The pres. part. ends in *-ā* as in Māñḍālī, the stat. part. in *-dā*.

Ability is expressed by means of an organic pass. part. in *-dā* as *jāñdā*, from *jāñā*, go; *khāñdā* or *khāñdā* from *khāñā*, eat.

## EASTERN MANDEALI

### NOUNS

The prepositions for the gen., dat., and abl. are *rā*, *bē*, and *lēḍē*. *bē* has been noticed above, *lēḍē* corresponds to the *lēṛā* of Inner Sirāji.

### PRONOUNS

The 3rd pers. prons. have special forms for the fem. obl. sing.

### VERBS

As in Bākhli there are three forms for the future. One is the same as the pres. ind. or pres. cond., *-ū*, another ends in *-ghā*, and the third in *-lo*.

The stat. part. ends in *-irā*.

For Kuḷūi, Sañji, Inner and Outer Sirāji see *Lang. North. Him.*

## EASTERN SUKETI

## NOUNS

SINGULAR		PLURAL
<i>Masculine.</i>		
Nom., Acc.	<i>ghōr-ā</i>	-ē.
Gen.	-e <i>rā</i> .	
Dat.	-e <i>lē</i> .	as
Abl.	-e <i>kā</i>	sing.
Agent	-ē.	
Voc.	-ēā.	-ēō.
Nom., Acc.	<i>ghōr-</i> , house.	
Gen.	-ā <i>rā</i> .	as
etc.		sing.
Agent	-ē.	
<i>bāb</i> , father. Gen. <i>bābbā rā</i> . Agent, <i>bābbē</i> . Voc. <i>bābbā</i> .		
<i>hāttihē</i> , elephant. Agent, <i>hāttihē</i> .		

*Feminine.*

Nom., Acc.	<i>shōhr-ē</i> , girl.	-ī.
Gen.	-ī <i>rā</i> .	as
etc.		sing.
Agent	-ī.	
Nom., Acc.	<i>bēbb-ē</i> , sister.	-ī.
Gen.	-ī <i>rā</i> .	as
etc.		sing.
Agent	-ī.	

## PRONOUNS

Nom., Acc.	<i>hā</i> , I.	<i>hāmmē</i> .
Gen.	<i>mērā</i> .	<i>mhārā</i> .
Dat.	<i>māllē</i> .	<i>hāmmā lē</i> .
Abl.	<i>mā kā</i> .	<i>hāmmā kā</i> .
Agent	<i>mō</i> , w. infin. <i>mā</i> .	<i>hāmmē</i> .
Nom., Acc.	<i>tū</i> .	<i>tāmmē</i> .
Gen.	<i>tērā</i> .	<i>thāra</i> .
Dat.	<i>tāllē</i> .	<i>tāmma lē</i> .
Abl.	<i>tā kā</i> .	<i>tāmma kā</i> .
Agent	<i>taū</i> , w. infin. <i>tā</i> .	<i>tāmmē</i> .

Nom., Acc.	sō, he, that, it.	tēu.
Gen.	tēh rā.	tinna rā.
Dat.	tēs lē.	tinna lē.
Abl.	tēs kā.	tinna kā.
Agent	tinnī.	tinnē.

Fem. sing.: Gen. *tēa rā.* Dat. *tēa lē.* Abl. *tēa kā.*  
Agent, *tēa.*

Nom., Acc.	ēh, this.	ēu.
Gen.	ēs rā.	inna rā.
Dat.	ēs lē.	inna lē.
Abl.	ēs kā.	inna kā.
Agent	innī.	innē.

Fem. sing.: Gen. *ēā rā.* Dat. *ēa le.* Abl. *ēa kā.*  
Agent, *ēa.*

In Jhūngī, which lies to the extreme south of Māṇḍī State, the dialect is the same. Thus in the nouns and pronouns the only difference is that *jē* is used for *lē*, to, and *khā* for *kā*, from; and that the word for "to me" inserts an *n*:—*mānjō*.

	<i>kuṇ</i> , who?	<i>dzun</i> , who (rel.).
Gen.	<i>kōs rā</i> , etc.	<i>dzēs ru</i> , etc.
Agent,	<i>kuṇī</i> .	<i>dzunī</i> .

*kōī*, someone, anyone; *kēch*, something, anything;  
*dzēhrā kēch*, whatever; *sābb*, all; *kījē*, what?

#### PRONOMINAL ADJECTIVES

*ēhrā*, of this kind; *tēhrā*, of that kind; *kēhrā*, of what kind? *dzēhrā*, of which kind (rel.).

*ētrā*, so much or many; *tētrā*, so much or many (correl.);  
*kētrā*, how much or many? *dzētrā*, as much or many (rel.).

#### ADJECTIVES

*Comparison*.—There are no special forms; *kā*, from, is used (in Jhūngī *khā*).

*khōrā*, good; *ēs kā khōrā*, better than this.

*sābbī kā khōrā*, better than all, best.

## NUMERALS

*Cardinals*

1. <i>ēk</i> .	11. <i>gaira</i> .
2. <i>dūe</i> .	12. <i>bāra</i> .
3. <i>trāṣ, cōn</i> .	13. <i>tērah</i> .
4. <i>tsār</i> .	14. <i>caudah</i> .
5. <i>pānj</i> .	15. <i>pāndrah</i> .
6. <i>tshē</i> .	16. <i>sōlah</i> .
7. <i>sāt</i> .	17. <i>sātārah</i> .
8. <i>ātth</i> .	18. <i>thārah</i> .
9. <i>nau</i> .	19. <i>ānnī</i> .
10. <i>dāss</i> .	20. <i>bīh</i> .

In Jhūngi the numerals are the same except the following:—

5. <i>pānj</i> .	11. <i>tsaudah</i> .
6. <i>tshau</i> .	16. <i>saula</i> .
7. <i>sāth</i> .	19. <i>ānī</i> (accent on -ī).
10. <i>dōss</i>	

## ORDINALS

1st. <i>paihlā</i> .	3rd. <i>ciātā</i> (Jh. <i>ciūthā</i> ,
2nd. <i>dujjā</i> (Jh. <i>dūjjā</i> ).	<i>cīyyā</i> ).

## ADVERBS

*Time*

<i>ēbē</i> , now.	<i>pōrshī</i> , day after to-morrow.
<i>tiā</i> , then.	<i>tsauthe</i> , on fourth day.
<i>kōbhē</i> , when ?	<i>hīdz</i> , yesterday.
<i>dzīā</i> , when (rel.).	<i>phārdz</i> , day before yesterday.
<i>āj</i> , to-day.	
<i>kāl</i> , to-morrow.	<i>tsauthe</i> , on fourth day back.
<i>dhair</i> , every day.	

For Jhūngi the following are different:—

<i>ēbbē</i> , now.	<i>ādz</i> , to-day.
<i>kōbbē</i> , when ?	<i>pārshī</i> , day after to-morrow.

*Place*

<i>īnde</i> , here.	<i>dūr</i> , far.
<i>tīnde</i> , there.	<i>āgo</i> , <i>āgo</i> , in front.
<i>kīnde</i> , where ?	<i>pitshau</i> , behind.
<i>dzīnde</i> , where (rel.).	<i>mītre</i> , inside.
<i>ūbēh</i> , upwards.	<i>bāgge</i> , outside.
<i>ūndēh</i> , downwards.	<i>pār</i> , on the further side.
<i>nēr</i> , near.	<i>wār</i> , on the nearer side.
<i>īndā kā</i> , from here.	<i>īndā tikk</i> , hither, up to here.

In Jhūngī the same except :

<i>ētthī</i> , here.	<i>kētthī</i> , where ?
<i>tētthī</i> , there.	<i>dzētthī</i> , where (rel.).

*Others*

<i>kī lē</i> , why ?	<i>sūllē</i> , well.
<i>āh</i> , yes.	<i>dzhāt</i> , quickly.
<i>na</i> , <i>nī</i> , no, not.	

## PREPOSITIONS

<i>tōl</i> , under.	<i>tikk</i> , up to.
<i>dzhōtṭe</i> , under.	<i>gāsh</i> , upon.
<i>rā</i> , of.	<i>mānghe</i> , in.
<i>lē</i> , to.	<i>āgo</i> , <i>āgo</i> , in front of.
<i>sāuge</i> , along; <i>mā sāuge</i> ,	<i>pitshau</i> , behind.
with me.	<i>kōtṭhe</i> , for sake of; <i>ēs re</i>
<i>kā</i> , from, than.	<i>kōtṭhe</i> , for his sake.

Jhūngī *jō*, to; *khā*, from, than.

## VERBS

*Verb Substantive*

Pres. *āsī*, indeclinable.

Neg. *nī āthī*, indeclinable.

Past sing. masc. *thīā*, fem. *thī*; plur. *thīe*, fem. *thī*.

*pōrnā*, *pārṇā*, fall

Imperat. <i>pōr</i> .	<i>pōrā</i> .
Fut. <i>pōrmā</i> or <i>pōrāṅ</i> .	<i>pōrme</i> or <i>pōrāṅ</i> .
<i>pōrāṅ</i> .	<i>pōrāṅ</i> .
<i>pōrāṅ</i> .	<i>pōrāṅ</i> .



The form in *-mā*, *-me* is confined to the 1st person.

Pres. cond. or	$\left\{ \begin{array}{l} p\check{r}\check{r}\check{u}. \\ p\check{r}\check{r}e. \end{array} \right.$	$\left\{ \begin{array}{l} p\check{r}\check{r}\check{u}. \\ p\check{r}\check{r}o. \end{array} \right.$
pres. ind.	$\left\{ \begin{array}{l} p\check{r}\check{r}o, p\check{r}\check{r}\check{a}. \end{array} \right.$	$p\check{r}\check{r}o.$

Past, *p\check{r}\check{r}\check{a}*.

Past cond. *p\check{r}\check{r}\check{d}\check{a}*.

Conj. part. *p\check{r}\check{r}\check{i}ke*, having fallen.

Stat. part. *p\check{r}\check{r}\check{i}r\check{a}*, in the state of having fallen.

Agent, *p\check{r}\check{r}\check{i}\check{a}\check{l}\check{a}*, fallen.

Pres. contin. *p\check{r}\check{r}\check{d}\check{a} l\check{a}g\check{i}r\check{a}*, I am (just now) falling.

Slight differences in Jhūngī:—

Pres. cond. and ind. *p\check{r}\check{r}\check{-}\check{u}*, *-au*, *-au*, *-ū*, *-au*, *-au*.

Fut. *p\check{r}\check{r}\check{ā}ṅgh\check{a}*, fem. *p\check{r}\check{r}\check{ā}ṅgh\check{i}*; plur. *p\check{r}\check{r}\check{ā}ṅgh\check{e}*, fem. *p\check{r}\check{r}\check{ā}ṅgh\check{i}*; also *p\check{r}\check{r}\check{ā}ṅg*, indeclinable.

*īchṇ\check{u}*, come

Imp. *īech*

*īech\check{a}*: also *āech*

*āech\check{a}*.

Fut. *īchm\check{a}* or *īch\check{ā}ṅg*.

Pres. ind. *īch\check{u}*.

Past cond. *īchd\check{a}*.

Past, *āy\check{a}*.

Conj. part. *āech\check{i}ke*.

Stat. part. *āīr\check{a}*.

Pres. contin. *īechd\check{a} l\check{a}g\check{i}r\check{a}*, I am coming.

Jhūngī, only *āech-*, form.

Fut. *āch\check{ā}ṅgh\check{a}* or *āch\check{ā}ṅg*.

*hōṇ\check{a}*, be, become

Fut. *h\check{u}mm\check{a}* or *h\check{u}ṅg*.

Past, *hō\check{a}*.

Past cond. *h\check{u}nd\check{a}*.

*jāṇ\check{a}*, go

Fut. *jāmm\check{a}*, *j\check{ā}ṅg*.

Past cond. *jānd\check{a}*.

Past, *gō\check{a}*.

Jhūngi, *jāṇū* and *nōshṇā*. The fem. of *jāṇā* shows epenthesis. It is *jaiṇī* instead of *jāṇī*.

*rauṇā*, remain

Pres. ind. *rauṇ*.

Fut. *raumā*, *rauṅ*.

Past, *rauā*.

*bēshṇā*, sit

Past, *baiṭṭhā*.

Stat. part. *baiṭṭhīrā*.

*dzīkṇā*, beat

Fut. *dzīkṇṅ*, *dzīkmā*.

*khāṇā*, eat

Past, *khāddā*.

*pīṇā*, drink

Past, *pīyyā*.

*dēṇā*, give

Fut. *dēṅ*, *dēmmā*.

Past cond. *dēndā*.

Past, *dīyyā*.

*kārṇā*, do

Past, *kīyyā*, *kittā*.

*āṇā*, bring

Past, *āṇā*.

*nīṇā*, take away

Past, *nīyyā*.

*Habit and Continuance*.—*dhav̄r āchā kōro*, he comes every day (*āchā* is indeclinable).

*khāndā lāgīrā*, he is eating (at this moment).

*khāndē lāgīrī*, she is eating.

*khānde lāgīre*, they are eating.

*khāndī lāgīrī*, they (fem.) are eating.

*Ability*.—Ability is expressed by means of a participle which ends in *-tā* when the last letter of the verbal root is

an unvoiced consonant, and *-dā* when it is a voiced consonant or vowel.

*mēre nī cōktā ētrā bhār* (Jh. *cōkthā*), I cannot lift so great a load (*cōkṇā*, lift).

*mēre nī ēh kātāb pōrhāḍē*, I cannot read this book (Jh. do.).

*thāre nī likhtā* (Jh. *likkthā*), you cannot write.

So also *māktā* (Jh. do.) is the particle from *māḷṇā*, be finished.

In the past tense of transitive verbs and the infinitive (when used as a finite verb) there is a strange use of the feminine in negative clauses where we should expect the masculine.

*mā nī jāṇī*, I will not go. *Jhūṅgi mā nī jāṇī* or *nōshṇī*; cf. Panjabi *mai nēhī jāṇā*.

*mō nī kittī*, I did not do (Jh. do.).

*tūmmē ēhrā kāmīn nī kittī*, you did not do such a work (Jh. do.); but *mō kittā*, I did it (Jh. do.).

It is noteworthy that the forms for the agent case of *hā*, I, and *tā*, thou, normally *mō* and *taā*, become *mā* and *tā* with the infinitive, as *tā nī hērnī*, thou art not to look; cf. *mā nī jāṇī*, above.

The nominative is used for the logical object even with pronouns.

*mō ēh mārā*, I beat him.

*innī hā mārā*, they beat me.

To express advisability, necessity, the word *lauṇī* is used unchanged as

*hāmīna lauṇī brail*, we want a cat.

*hāmīna lauṇī dūe bāṇāe*, we want two bears.

*māṁ lauṇī tsakar*, I want a servant.

## SENTENCES

1. *Tērā nāñ kījē?* Thy name what?
2. *Kētrī bārshā rā ēh ghōrā?* How-many years of this horse?
3. *Indā kā Kāshmirā tikk kētrā dūr?* Here from Kashmir up-to how-much far?
4. *Thāre bābbā re ghāre kētrē shōhrū āsī?* Your father of house-in how-many boys?
5. *Hā bārā dūrā kā hāndē āyā.* I very far from walking came.
6. *Mēre kākā rā shōhrū ēs rī baihnī sāuge bēirā.* My uncle of boy this of sister with married.
7. *Ghōre shētte ghōrē re kātthe āsī.* House-in white horse of saddle is.
8. *Ēs rī pītthe gāsh kātthe thōkko.* Him of back upon saddle tie.
9. *Mō ēs rā shōhro bārā mārā.* By me him of boy much was beaten.
10. *Sō baune gāue bākire tsāro.* He jungle-in cows goats grazes.
11. *Dāle dzhōtte ghōre gāsh baiñhūrā.* Tree under horse upon seated.
12. *Ēs rā bhāe baihnī kā bōddā āsī.* Him of brother sister than big is.
13. *Ēs rā māl dhāe rūpāyye.* This of price two-and-a-half rupees.
14. *Mērā bāb rauo mātthe ghōre.* My father remains (lives) small house-in.
15. *Ēs lē ēh rūpāyye dē dē.* Him to these rupees giving give.
16. *Ēs rūpāyye ēs kā ōrē lau.* Him from these rupees hither take.
17. *Ēs lē ain dzik rāshī kā bānnh.* Him to well beat ropes with tie.

18. *Khūe kā pānī kādḍh*. Well from water draw (bring out).

19. *Mere āgo tsālo*. Me before go.

20. *Kōs rā shōhra tūmma pītshu āo* (or *ācho*). Whom of boy you behind comes.

21. *Ēh mūl kōs kā lauā*. This price-in whom from was-taken?

22. *Ēh graūā re hāṭṭiwāle kā lauā*. This village of shopkeeper from was-taken.

*Notes.*—5. *hāṇḍe*, the *e* is added for euphony to the root *hāṇḍ*; *hāṇḍe aṇṇā*, walking come. 7. *rē kātṭhē* or *ri kātṭhi*, short *i* and *e* being often interchangeable. 17. *ain*, an Arabic word, here meaning "exactly" or "well".

## VOCABULARY

Words within brackets belong to the Jhūngī dialect

able, be, see Grammar.	come, <i>ichnā</i> .
all, <i>sābb</i> .	cow, <i>gāo</i> .
arrive, <i>pūjpnā</i> .	cowherd, <i>ghālā</i> .
ass, <i>khōtrā</i> ,	daughter, <i>shōhri</i> , <i>mānni</i> .
back, <i>piṭṭh</i> , <i>piṭṭh</i> .	day, <i>dhaiṛā</i> .
backwards, <i>piṭshu</i> .	desire, <i>lauṇī</i> , see Grammar.
bad, <i>bārā</i> .	die, <i>mārnā</i> .
be, become, <i>hōṇā</i> .	do, <i>kārnā</i> .
bear, <i>bāpnāch</i> .	dog, <i>kāttā</i> .
beat, <i>dzīknā</i> , <i>mārnā</i> .	downwards, <i>āndēh</i> .
beautiful, <i>bāṇkā</i> .	draw (water), <i>kāḍḍhṇā</i> .
bed, <i>mānzā</i> .	drink, <i>pṇā</i> .
before, <i>āgo</i> , <i>āgo</i> .	ear, <i>kān</i> .
behind, <i>piṭshu</i> , <i>piṭshau</i> .	eat, <i>khānā</i> .
below, <i>tōl</i> ; adv., <i>āndēh</i> .	egg, <i>bāttī</i> .
beyond, <i>pār</i> .	eight, <i>āṭṭh</i> .
big, <i>bōḍā</i> .	eighteen, <i>ṭhārah</i> .
bitch, <i>kāttē</i> .	elephant, <i>hāttṭhī</i> .
body, <i>sārīr</i> .	eleven, <i>gaira</i> .
book, <i>kātāb</i> .	eye, <i>ākh</i> .
boy, <i>shōhrā</i> , <i>bālāk</i> , <i>tshōkrā</i> .	face, <i>mūh</i> .
bread, <i>rōṭṭī</i> .	fall, <i>pōrnā</i> , <i>pārṇā</i> .
bring, <i>āpnā</i> .	far, <i>dūr</i> .
brother, elder, <i>dād</i> ; younger, <i>bhāo</i> .	father, <i>bāb</i> .
buffalo, <i>mhaīsha</i> ; f., <i>mhaīsh</i> .	field, <i>khēc</i> .
bull, <i>bōḍ</i> .	fifteen, <i>pāndrah</i> .
buttermilk, <i>tshā</i> .	fight, <i>dzhāgārnā</i> .
call, <i>bōḷnā</i> .	finished, be, <i>māknā</i> .
camel, <i>ūṭ</i> .	first, <i>pāihlā</i> .
carpenter, <i>duchāṇ</i> .	fish, <i>māchli</i> .
cat, <i>brail</i> .	five, <i>pānj</i> ( <i>pānj</i> ).
clothes, <i>jhīkrā</i> .	flow, <i>banhṇā</i> .
cock, <i>kukhṛā</i> .	foot, <i>khūr</i> .
cold, <i>shēlā</i> , <i>ṭhāṇḍā</i> .	forwards, <i>āgo</i> , <i>āgo</i> .
	four, <i>tsār</i> .

fourteen, <i>caudah</i> ( <i>tsaudah</i> ).	know, <i>dzaṁmā</i> .
from, <i>kā</i> ( <i>khā</i> ).	learn, <i>shākhṇā</i> .
front, in, <i>āgo</i> , <i>āggo</i> .	leopard, <i>brāhg</i> .
fruit, <i>phōl</i> .	lie, <i>suttṇā</i> .
ghi, <i>ghāu</i> .	lift, <i>cōkṇā</i> .
girl, <i>shōhrē</i> , <i>kānnēā</i> , <i>mānni</i> .	little, <i>māṭṭhā</i> .
give, <i>dēṇā</i> .	load, <i>bhārā</i> .
go, <i>jāṇā</i> ( <i>nōshṇā</i> ).	look, <i>hērṇā</i> .
goat, <i>bākra</i> ; f., <i>bākrē</i> .	maize, <i>chālī</i> .
good, <i>rāmṇā</i> , <i>khōrā</i> , <i>ācchā</i> .	man, <i>māṇch</i> , <i>paidā'</i> , <i>mōṇsh</i> .
graze, tr., <i>tsārṇā</i> , <i>tsārauṇā</i> ;	mare, <i>ghōrē</i> .
intr., <i>tsārṇā</i> .	marry, <i>bēṇā</i> .
hair, <i>shṛāl</i> .	meat, <i>shākhā</i> .
hand, <i>hāth</i> .	meet, <i>mīrṇā</i> .
he, <i>sō</i> .	milk, <i>duddh</i> .
head, <i>mūṇl</i> .	moon, <i>dzōtth</i> .
hear, <i>shṛṇṇā</i> .	mother, <i>tj</i> .
hen, <i>kukhrē</i> .	mountain, <i>sārāj</i> .
hence, <i>indā kā</i> .	move aside, <i>hāṭṇā</i> .
here, <i>inde</i> ( <i>ētthi</i> ).	much, <i>ētrā</i> ; so — (correl.),
high, <i>ūchṭā</i> .	<i>tētrā</i> ; how —, <i>kētrā</i> ; as
hill, <i>sārāj</i> .	— (rel.), <i>dzētrā</i> ; adv., <i>bārā</i> .
hither, <i>ōrē</i> , <i>indā tikk</i> .	my, <i>mērā</i> .
horse, <i>ghōṇo</i> .	name, <i>nāṇ</i> .
hot, <i>tāttā</i> .	near, <i>nēr</i> .
house, <i>ghōr</i> , <i>ghār</i> .	night, <i>raic</i> .
husband, <i>bauṭo</i> .	nine, <i>nau</i> .
I, <i>hā</i> .	nineteen, <i>ūnni</i> ( <i>āṇē</i> ).
ignorant, <i>jōllē</i> .	no, <i>na</i> , <i>nī</i> .
in, <i>mānjhe</i> .	nose, <i>nāk</i> .
inside, <i>mītre</i> .	not, <i>na</i> , <i>nī</i> .
iron, <i>lōah</i> ( <i>ō long</i> ).	nothing, <i>kēcch na</i> .
jackal, <i>shailṭā</i> .	now, <i>ēbē</i> ( <i>ēbbē</i> ).
jungle, <i>baun</i> , <i>dzākkhār</i> .	of, <i>rā</i> .
kick, v. tr., <i>lāttē bāhṇē</i> (lit.,	oil, <i>tel</i> .
strike a leg).	on, <i>gāsh</i> .
kind, of this, <i>ēhṇā</i> ; of that —,	one, <i>ēk</i> .
<i>tēhṇā</i> ; of what —, <i>kēhṇā</i> ?	outside, <i>bāgge</i> .
of which —, (rel.) <i>dzēhṇā</i> .	pen, <i>kōllām</i> .

pig, <i>sūṅgār</i> .	peak, <i>bōlnā</i> .
place, v., <i>ḍāḥṇā</i> .	star, <i>tāra</i> .
plain, <i>ḍāḥ</i> .	stomach, <i>pēt</i> .
plough, <i>hālē jāṇā</i> .	storm, <i>bāgrē</i> .
price, <i>mūl</i> .	stream, <i>khāḍ</i> .
quickly, <i>ḍzhāt</i> .	sun, <i>pūrmēsār</i> .
rain, <i>pāṇē</i> .	sunshine, <i>dhūppā</i> .
read, <i>pōrhṇā</i> .	sweet, <i>gūḷḷā</i> .
recognize, <i>pāchāṇṇā</i> .	take, <i>laṇṇā</i> ; take away, <i>nīṇā</i> .
remain, <i>rauṇā</i> .	ten, <i>dāss</i> ( <i>dōss</i> ).
rise, <i>ūbēh uṭṇā</i> .	than, <i>kā</i> ( <i>khā</i> ).
river, <i>dārēo</i> .	that, <i>sō</i> .
rope, <i>rāshī</i> .	then, <i>tīā</i> .
run, <i>daurnā</i> ; run away, <i>daurī jāṇā</i> .	there, <i>tīnde</i> , ( <i>tētīhī</i> ).
saddle, <i>kāṭṭhe</i> .	they, <i>tēu</i> , <i>ēu</i> .
sake, for sake of, <i>re kōṭṭhe</i> .	thief, <i>tsōr</i> .
say, <i>bōlnā</i> .	third, <i>ciūtā</i> ( <i>ōyyā</i> , <i>ciūthā</i> ).
seed, <i>bēḍzā</i> .	thirteen, <i>tērah</i> .
seven, <i>sāt</i> ( <i>sāth</i> ).	this, <i>ēh</i> .
seventeen, <i>sātārah</i> .	thou, <i>tū</i> .
sharp, <i>pēnmā</i> .	three, <i>trai</i> .
she, <i>sō</i> .	thy, <i>tērā</i> .
sheep, <i>gābbo</i> ; f., <i>gābbē</i> .	tie, <i>bānnhṇā</i> .
shepherd, <i>phūāl</i> .	to, <i>lē</i> ( <i>jō</i> ).
shopkeeper, <i>hāṭṭiwāla</i> .	to-day, <i>āj</i> ( <i>ādz</i> ).
side, on this — of, <i>wār</i> ; on that — of, <i>pār</i> .	to-morrow, <i>kāl</i> ; day after —, <i>pōrshī</i> , ( <i>pārshī</i> ); on fourth day, <i>tsauthe</i> .
sister (older than person spoken of), <i>dāe</i> ; younger than do., <i>bēbbe</i> .	tongue, <i>dzibbh</i> .
sit, <i>bēshṇā</i> .	tooth, <i>dānd</i> .
six, <i>tshē</i> ( <i>tshau</i> ).	town, <i>bādzār</i> .
sixteen, <i>sōlā</i> ( <i>saulā</i> ).	tree, <i>ḍāl</i> .
sleep, <i>sutṇā</i> .	twelve, <i>bāra</i> .
someone, <i>kōi</i> .	twenty, <i>bīh</i> .
something, <i>kīcch</i> .	two, <i>dūe</i> ; two and a half, <i>ḍhāe</i> ;
son, <i>tshōkrā</i> , <i>shōhra</i> , <i>pūttār</i> .	ugly, <i>jaū</i> .
sow, v., <i>baṇṇā</i> .	uncle, <i>kākk</i> .
	under, <i>tōl</i> , <i>ḍzhōṭṭe</i> .
	upon, <i>gāsh</i> ; up to, <i>tikk</i> .



upwards, <i>ābēh</i> .	white, <i>shetta</i> .
very, <i>būrā</i> .	who? <i>kuṇ</i> ; (rel.), <i>dzun</i> .
village, <i>graū</i> .	why? <i>kī lē</i> .
walk, <i>hāṇḍā</i> .	wife, <i>chēorī</i> ( <i>tshēoḍī</i> , <i>lārī</i> ).
was, <i>thiā</i> .	wind, <i>bāgrē</i> .
water, <i>pāṇē</i> .	wise, <i>khōrā</i> (good).
way, <i>paiṇḍā</i> .	with, along with, <i>sāugē</i> ;
we, <i>hāmmē</i> .	instru., <i>kā</i> .
well, adv., <i>sallē</i> .	woman, <i>jānāna</i> ( <i>tshēoḍī</i> ).
well, n., <i>khūā</i> .	write, <i>likhṇā</i> .
what, <i>kijē</i> .	yes, <i>āh</i> .
wheat, <i>kōṇākh</i> , <i>gīōh</i> .	yesterday, <i>hidz</i> ; day before —,
when? <i>kōbhe</i> , ( <i>kōbbē</i> ); (rel.),	<i>phārdz</i> ; on fourth day back,
<i>dziā</i> .	<i>tsauthe</i> .
where? <i>kīnde</i> , ( <i>kēitihī</i> ); (rel.),	you, <i>tūmmē</i> ; your, <i>thārā</i> .
<i>dzindē</i> , ( <i>dzētthī</i> ).	

## SUKET SIRAJI

## NOUNS

Nom., Acc.	<i>cācc-ā</i> , uncle.	-ē.
Gen.	-ēā, -ēō.	
Dat.	-e -lē.	as
Abl.	-e <i>khā</i> .	sing.
Agent	-ē.	

*bāb*, father, has: Gen. *bābbō* or *bābbā*. Dat. *bābbā lē*.  
Abl. *bābbā kā*. Agent, *bābbē*.

*ghōr*, house. Gen. *ghōrā* or *ghōrō*, etc., the same as *bāb*,  
but without the doubling of the final letter.

Nom., Acc.	<i>baihṇ</i> , sister.	-ī.
Gen.	-īō, -īā.	-īā.
Dat.	-ī lē.	-ī lē.
Abl.	-ī <i>kā</i> .	-ī <i>kā</i> .
Agent	-īē.	-īē.

## PRONOUNS

Nom., Acc.	<i>hā</i> .	<i>hāmmē</i> .
Gen.	<i>mēro</i> .	<i>mhārā</i> .
Dat.	<i>mū lē</i> .	<i>hāmma lē</i> .
Abl.	<i>mūkhā</i> .	<i>hāmma kā</i> .
Agent	<i>mañ</i> .	<i>hāmmē</i> .
Nom.	<i>tā</i> , thou.	<i>tunme</i> .
Gen.	<i>tēro</i> .	<i>thāro</i> .
Dat.	<i>tāllē</i> .	<i>tumma lē</i> .
Abl.	<i>tā khā</i> .	<i>tumma kā</i> .
Agent	<i>tañ</i> .	<i>tumme</i> .
Nom., Acc.	<i>sau</i> , he, she, it, that.	<i>tēō</i> .
Gen.	<i>tēuā</i> .	<i>tinna</i> .
Dat.	<i>tēs lē</i> .	<i>tinna lē</i> .
Abl.	<i>tēs kā</i> .	<i>tinna kā</i> .
Agent	<i>tēi</i> .	<i>tinne</i> .

Fem. sing.: Gen. *těssā*. Dat. *těssa lě*. Abl. *těssa kā*.  
Agent, *těsse*; also *tiss-*, throughout.

Nom., Acc. <i>ěh</i> , this.	<i>ěd</i> .
Gen. <i>ěuā</i> .	<i>inna</i> .
Dat. <i>ěs le</i> .	<i>inna lě</i> .
Agent <i>ěi</i> .	<i>inne</i> .

Fem. sing.: Gen. *ěssā*. Dat. *ěssa lě*. Agent *ěsse*.  
*kuŋ*, who? Gen. *kōsio* or *kōs rā*.  
what? *kījě*: something, anything, *kicch*.

#### PRONOMINAL ADJECTIVES

*ěo*, of this kind; *těo*, of that kind; *kěo*, of what kind?  
*jěo*, *dzěo*, of which kind (rel.).

*ětro*, so much or many; *tětro*, so much or many (correl.);  
*kětro*, how much or many? *dzětro*, as much or many (rel.).

#### ADJECTIVES

Adjectives ending in *-o*, *-ā* in masc. sing. agree with their nouns in gender and case (masc. sing. obl. *-e*, masc. plur. *-e*, fem. sing. *-i* or *-e*, plur. *-e*). Others do not change unless used as nouns when they are declined as nouns.

*Comparison*.—No special forms.

*rāmṛā*, good; *ěs kā rāmṛā*, better than this.

*sōbbi kā rāmṛā*, better than all, best.

#### NUMERALS

The numerals are the same as in Eastern Sūkēti except the following:—

2. <i>dāi</i> .	15. <i>pōndra</i> , <i>pāndra</i> .
3. <i>cōn</i> .	16. <i>sōla</i> .
6. <i>tshau</i> .	17. <i>sātāra</i> .
13. <i>tēra</i> .	18. <i>thāra</i> .
14. <i>tsauda</i> .	19. <i>nih</i> .

## ADVERBS

## Time

<i>əbbě</i> , now (emphatic <i>əbbi</i> ).	<i>pörshē</i> , day after to-morrow.
<i>tīā</i> , then.	<i>tsaute</i> , on fourth day.
<i>kəbbě</i> , when?	<i>hīdz</i> , yesterday.
<i>dzīā</i> , when (rel.).	<i>phārdz</i> , day before
<i>ādz</i> , to-day.	yesterday.
<i>kāllā</i> , to-morrow.	<i>tsaute</i> , on fourth day back.

## Place

*īnde*, *tīnde*, *kīnde*, *dzīnde*, here, there, where? where, are as in Eastern Sūkēti, for "where" *kidhi*, *kēi*, *kē* are also found; *īndā kā*, hence.

*ūjhe*, upwards.

*ūndhe*, downwards.

## Others

*kī*, *kē* *lē*, why?

*tsīke*, quickly.

## PREPOSITIONS

<i>jhōtte</i> , under.	<i>āgo</i> , in front of.
<i>sāuge</i> , along with; <i>mā</i>	<i>lē</i> , to.
<i>sāuge</i> , with me.	<i>gāsh</i> , upon.
<i>kā</i> , than, from.	<i>dē</i> , in, upon.
<i>kē</i> , with (instru.).	

## VERBS

## Verb Substantive

Pres. *āsī* or *ā*.

Past, *thīa*; fem. *thī*; plur. masc. *thīe*; fem. *thī*.  
or *tau*; fem. *te*; plur. *tē*; fem. *tī*.

Neg. *nē āthī* or *āthī nē*.

*pörnā*, fall

(Infinitives end in *-ā* or *-o*.)

Imperat. *pör*.

*pōro*.

Pres. cond. and ind. *pör-ā*, *-e*, *-o* or *-a*, *-ū*, *-o*, *-o* or *-e*.

Pres. ind. with *thīa* (*thīe*, *thī*), or *tau* (*te*, *tī*).

Fut. <i>põrmẽ</i> or <i>põrãng</i> .	<i>põrmẽ</i> or <i>põrãng</i> .
<i>põrãng</i> .	<i>põrãng</i> .
<i>põrãng</i> .	<i>põrãng</i> .

*põrmã*, makes fem. sing. *põrmẽ*; fem. plur. *põrmẽ*.  
As in Eastern Sūkēti the form in *-mã* is used only for the 1st person.

Past, *põrã*.

Past cond. *põrdã*.

Plup. *põrã thĩa* or *tuu*.

Stat. part. *põrãdã*, fallen.

*ãchño*, come

Past, *ão*, fem. *ãe*; plur. *ãe*, fem. *ãĩ*.

Plup. *ão tau*, fem. *ãe te*, plur. *ãe te*, fem. *ãĩ tĩ*.

Past cond. pres. stat. part. *ãchdã*.

*đẽuño*, go

Imperat. *đẽo*.

*đẽuã*.

Pres. ind. *đẽu*; plur. *đẽe*.

Past, *đẽuã*.

*jãño*, go

Fut. *jãmmã*.

*baislño*, sit

Past, *baiñhã*.

Stat. part. *baiñhãdã*.

*dzĩkño*, beat

Past, *dzĩkã*.

*khãño*, eat

Past, *khãyã*.

Stat. part. *khããdã*.

*jhũtño*, drink

Stat. part. *jhũtãdã*.

*dẽño*, give

Fut. *dẽmmã* or *dẽng*.

*kōrno*, do

Past, *kīau*.

*nīno*

Past, *nīau*.

In negative sentences the past cond. is used for the pres. ind., as *hā nī dēndā, āchdā, kōrldā*, I will not give, come, do (lit. not giving, coming, doing).

Pres. contin., to express that a person is actually at the moment doing a thing; the pres. part. of the verb is used with the stat. part. of *lāggā*.

*ēh āchdā lāggādā*, he is coming.

*ēh āchde lāggede*, she is coming.

*hā khāndā lāggādā*, I am eating.

*hāmmē khāndī lāggādī*, we (fem.) are eating.

*tēs khānde lāggede*, they are eating.

The strange use of the fem. in neg. sentences with the past of trans. verbs, or the infin. (used as finite), which was noted in Eastern Sūkēti, is found also in this dialect.

*mā nī jānī*, I will not go.

*mā bhāt* (masc.) *nī khānī*, I will not eat rice.

When pronouns are used as in these sentences with the infinitive, they have a slightly different form of the agent, as follows:—

ORDINARY	WITH INFINITIVE
by me, <i>maū</i> .	<i>mā</i> .
by thee, <i>taū</i> .	<i>tā</i> .
by him, <i>ēī</i> , <i>tēī</i> .	<i>ēs</i> , <i>tēs</i> .
by her, <i>ēssē</i> , <i>tēssē</i> , <i>tīssē</i> .	<i>ēssā</i> , <i>tēssā</i> , <i>tīssā</i> .
by us, <i>hāmma</i> .	<i>hāmmē</i> .
by you, <i>tumma</i> .	<i>tummē</i> .
by them, <i>īnnē</i> , <i>tīnnē</i> .	<i>īnna</i> , <i>tīnna</i> .

*Ability*.—Ability is expressed by means of an interesting organic pass. part. in *-āndā*.

*thāre bōllē bhāt nī khāāndā*, you cannot eat rice.

*thāre bōllē rōṭī* (fem.) *nī khāāndī*, you cannot eat bread.

*mēre bōlle nī jāāndā*, I cannot go.

## SENTENCES

The translations are very similar to those given under Eastern Sūkēti, but for the sake of minor points it is as well to print them.

1. *Tēro naū kījē āsī?* Thy name what is?
2. *Ēs ghōrēi āmbār kētri āsī?* This horse-of age how-much is?
3. *Īndā kā Kāshmir kētrā dūr āsī?* Here from Kashmir how-much far is?
4. *Tēre bābbe ghōre kētre shōhrū āsī?* Thy father's house-in how-many boys are?
5. *Haū dūrā kā hāṇḍī āyā.* I far from walking came.
6. *Mēre cāccēū shōhrū tīsrā bāih ēsri bāuhṇī sāuge hōā.* My uncle's boy him-of marriage him-of sister with became.
7. *Ghōre shētte ghōrēi zīn āsī.* House-in white horse-of saddle is.
8. *Ēs rī pitṭhe gāsh zīn bannho.* Him of back upon saddle tie.
9. *Maū ēuē shōhrū bōrā dzikā.* By-me his boy much was-beaten.
10. *Dhēke mūṇḍā de ḍāge cāiṇe cāre.* Hill-of top on cows sheep he-grazes.
11. *Ēs ḍāle jhōṭṭe bāiṭṭhā ghōre gāsh.* This tree under sat horse on.
12. *Tēsra (or ēuā) bāih apṇī bāihṇī kā bōro āsī.* His brother own sister than bigger is.
13. *Ēsrā (or ēuā) māl ḍhāe rūpōyye āsī.* Its price two and a half rupees is.
14. *Mēro bāb mātṭhe ghōre rauho.* My father small house-in lives.
15. *Ēslē rūpōyye dē.* Him to rupees give.
16. *Ēs kā rūpōyye lauī lau.* Him from rupees taking take.

17. *Ēs khūb dzik rässhī ke bannh.* Him well beat ropes with tie.

18. *Dibra kā pāni kāddho.* Well from water draw.

19. *Mēre äggū lē tsāl.* My in-front to walk.

20. *Kōsū shōhrū tā pitsku āō?* Whose boy thee behind came?

21. *Ēh māl kōs kā lauā?* This price-in whom from was-taken?

22. *Grāde hāṭṭiwāle kā lauā ēh.* Village-of shopkeeper from was-taken this.

*Note.*—It will be noticed that the gen. has two forms -iū or -ā or -ēō or -ūā, and -rā, both inflected as adjj.



## VOCABULARY

The vocabulary is nearly the same as that of Eastern Sūkēti. The following slight differences may be noted :—

arrive, <i>pujñā</i> .	load, <i>būzkā</i> .
ass, <i>gāddharu</i> .	meet, <i>mīñā</i> .
bad, <i>jaū</i> .	moon, <i>tsōnd</i> .
bed, <i>mōnzau</i> .	pen, <i>kōlām</i> .
book, <i>kāgād</i> .	pig, <i>sār</i> .
call, <i>shādñā</i> .	plain, <i>sōmrau</i> .
cat, <i>brailau</i> , f., <i>braili</i> .	plough, <i>bōkl jōñā</i> .
cock, <i>kākhlan</i> .	quickly, <i>tsike</i> .
cows (collective), <i>ḍāge</i> .	rise, <i>ābhe khōlñā</i> .
egg, <i>ānni</i> .	run, <i>thōrnā</i> .
eye, <i>ākkihi</i> .	see, look, <i>bhālñā</i> .
fish, <i>mācchi</i> .	sharp, <i>painnā</i> .
ghi, <i>ghīñ</i> .	sheep (collective), <i>cañe</i> .
graze, <i>cāmā</i> , <i>tsārñā</i> .	sister, <i>cē</i> (as well as other words).
hand, <i>hātth</i> .	sow, v., <i>kūññā</i> .
hear, <i>shunñā</i> .	stream, <i>gāhḍ</i> .
hen, <i>kūlchihi</i> .	sun, <i>Pārmēsār</i> (cerebral r).
hill, <i>dhēkā</i> , <i>sārāz</i> .	tongue, <i>jībhh</i> .
hilltop, <i>mūñḍ</i> .	water, <i>pāñi</i> .
in, <i>dē</i> .	way, <i>bāt</i> (not <i>bāṭ</i> ).
jungle, <i>dzūngāl</i> , <i>dzōngāl</i> .	

## MANDI SIRAJI

## (1) BAKHLI KHAD (Bākhli Khād)

## NOUNS

*bhāṛ*, brother. Dat. *bhāṛ bē*. Abl. *bhāyyā gā*.

## PRONOUNS

Nom., Acc.	<i>haṛ</i> , I.	<i>āssē</i> .
Gen.	<i>mērā</i> .	<i>āssa rā</i> .
Dat. Acc.	<i>māmbe</i> , <i>mābē</i> .	<i>āssa bē</i> .
Abl.	<i>māgā</i> .	<i>āssa gā</i> .
Agent	<i>māē</i> .	<i>āssē</i> .
Nom., Acc.	<i>tū</i> .	<i>tussē</i> .
Gen.	<i>tērā</i> .	<i>tussa rā</i> .
Dat. Acc.	<i>tūddhu bē</i> .	<i>tussa bē</i> .
Abl.	<i>tūddhka</i> , <i>tūddha gā</i> .	<i>tussa gā</i> .
Agent	<i>tāē</i> .	<i>tussē</i> .
Nom., Acc.	<i>ēh</i> , this.	<i>sē</i> , that, he.
Gen.	<i>ēiā</i> , <i>ēs rā</i> .	<i>tēiā</i> , <i>tēs rā</i> .
Dat. Acc.	<i>ēi bē</i> .	<i>tēi bē</i> .
Abl.	<i>ēi gā</i> .	<i>tēi gā</i> .
Agent	<i>ēi</i> .	<i>tēi</i> .

Fem., Gen. *ēssa rā*, *tēssa rā*, etc. Agent, *ēssē*, *tēssē*.  
*kun*, who. Gen. *kēs rā*, etc.  
*kijē*, what?

## NUMERALS

The numerals are the same as Eastern Maṇḍālī (see below), except the following:—

1. <i>ekk</i> .	8. <i>ātth</i> .
2. <i>dui</i> (very long <i>ū</i> ).	13. <i>tērha</i> .
3. <i>trāe</i> .	14. <i>cāda</i> .
5. <i>pānj</i> .	19. <i>ānnāh</i> .

## ADVERBS

## Time

<i>ēbbē</i> , now.	<i>kāl</i> , to-morrow, yesterday.
<i>tēbbē</i> , then.	<i>pārshī</i> , day after to-morrow
<i>kēbbē</i> , <i>kāddhi</i> , when?	or day before yesterday.
<i>jēbbē</i> , when (rel.).	<i>canthe</i> , on fourth day for-
<i>āz</i> , to-day.	ward or back.

## Others

<i>ēthiē</i> , here.	<i>kālī</i> , where?
<i>kībē</i> , why?	<i>pōrē</i> , thither, beyond.
<i>ōrē</i> , hither.	

## VERBS

## Verb Substantive

Pres. masc. sing. *hā*, fem. *hī*; plur. masc. *hē*, fem. *hī*.

Past, *thīā* or *thī*, fem. *thī*; plur. *thīe* or *thī*, fem. *thī*.

Fut. has three forms, thus:—

*bōḷā*, speak; (1) *bōḷ-ghā*, fem. *-ghī*; pl. *-ghe*, fem. *-ghī*.

(2) *bōḷāng*, indeclinable.

(3) *bōllā*, fem. *bōllī*; plur. *bōlle*, fem. *bōllī*.

*khāṇā*, eat; *khāṅghā*, *khāṅg*, *khāllā*.

*āchṇā*, come; *āchghā*, *āchāng*, *āchlā*.

*kārnā*, do; *kārgḷā*, *kārāng*, *kārlā*.

Pres. part. ends in *-ā* unchangeable, as *kārā*, doing;  
*khāā*, eating; *pīā*, drinking; *dhūā*, washing (long *-ū*).

Past ends in *-ā* or *-ū*, *dhīssā* or *dhīssū*, beaten; *khāā*  
or *khādhā*, eaten; *dhūlēū*, fallen; *gōā*, gone (irreg.);  
*dittā*, given (irreg.).

Pres. ind. is the same as the pres. part.

Imperf. the same with *thīā*, *thī*, etc.

Stat. part. in *-īdā*, *baiṭṭhīdā*, seated.

When the infinit. is used as a finite verb the agent form of the 1st and 2nd pers. pronouns is different from the usual form, being *mā*, *tūddh*, *āssa*, *tussa* instead of *māē*, *tāē*, *āssē*, *tussē*, thus:—

*mā kurnā, tūddh nēhī kārṇā*, I am to do it, thou art not to do it.

*Ability*.—*mēre nēhī jāhṇḍā*, I cannot go.

*mēre nēhī rōṭī khūhāṇḍī*, I cannot eat bread.

*Need, to be required*.—*mābē dūi kālī lōṛī hē*, I need two coolies.

*Use of lāggṇā*, be attached.

*mābē bārā dhuppā lāggā*, to me great sunshine was attached, I felt the heat very much.

*mābē bārī bhūc lāggī*, to me great hunger attached, I feel very hungry.

• In the second sentence the sense is practically that of a present tense.

## (2) EASTERN MANDEALI

(The dialect spoken near Mānglaur.)

### NOUNS

Nom., Acc. *bāb*, father.

Gen. *bābb-ā rā*.

Dat. Acc. *-ā bē*.

Abl. *-ā lēḍē* (from), *mōnjha* (in).

Agent *-ē*.

### PRONOUNS

Nom., Acc. *hāñ*, I.

Gen. *mērā*.

Dat. Acc. *mañ bē*.

Abl. *mañ lēḍē*.

Agent *mañē*.

*āssē* (also *hāmmē*).

*āssa rā*.

*āssa bē*.

*āssa lēḍē*.

*āssē*.

Nom., Acc. *tū*, thou.

Gen. *tērā*.

Dat. Acc. *tā bē*.

Abl. *tā lēḍē*.

Agent *tañē*.

*tāssē* (also *tōmmē*).

*tāssa rā*.

*tāssa bē*.

*tāssa lēḍē*.

*tāssē*.

Nom., Acc. *ēh*, this.*ēh*.Gen. *ēā rā*.*īnha rā*.Dat. Acc. *ēn bē*.*īnha bē*.Abl. *ēū lēḍē*.*īnha lēḍē*.Agent *ēā*.*īnhē*.Fem. sing.: Gen. *ēssa rā*. Dat., Abl., etc. Agent, *ēssē*.Nom., Acc. *sē*, that, he.*sē*.Gen. *tēū rā*.*tīnha rā*.Agent *tēā*.*tīnhē*.Fem. sing.: Gen. *tēssa rā*, etc.*kuṇ*, who. Gen. *kas rā*. Agent, *kuṇī*.*kē*, what?

## NUMERALS

1\* *ēk*.11. *gaira*.2. *dāī*.12. *bāra*.3. *cīṇ*.13. *tēra*.4. *tsār*.14. *tsōuda*.5. *pānz*.15. *pāndra*.6. *tshuu*.16. *sōla*.7. *sāt*.17. *sātāra*.8. *āṭh*.18. *ṭhāra*.9. *nōu*.19. *nīh*, *nīh*.10. *dās*.20. *bīh*.

## ADVERBS

## Time

*ēbrē*, *ēbbē*, now.*pārsī*, day after to-morrow.*tēbrē*, *tēbbē*, then.*cauthe*, on fourth day.*kēbrē*, *kēbbē*, when?*hīdz*, yesterday.*jēbrē*, *jēbbe*, when? (rel.).*phārdz*, day before yesterday*shūī*, to-morrow.*cauthe*, on fourth day back.

## Place

*ōkkhē*, here.*kauē*, where?*tōkklhē*, there.*jōkklhē*, where (rel.).*ētthī*, *tētthī*, *kētthī*, *jētthī* are also used.*kībē*, why?

## VERBS

*Verb Substantive*

Pres. *hē*, all through; the plur. has also *hā* (masc. and fem. alike).

Past, *tī*, all through.

*nāhṇā*, go

Fut. *nāhā*, *nāhū* bē.

*nāhā*, *nāhū* bē.

*nāhū*, *nāhū* bē.

*nāhāme*, *nāhū* bē.

*nāhī*, *nāhī* bē.

*nāhī*, *nāhī* bē.

Also *nāhlo*, fem. *nāhli*; plur. *nāhle*, fem. *nāhlī*.

*nāhū* is used also for pres. cond.

There is another fut. in *-ghā*, as *avūghā*, I shall come; *khāūghā*, I shall eat (fem. *-ī*; plur. *-e*, fem. *-ī*).

Pres. ind. *nāhū*; also *nāhndā*, fem. *nāhndī*; plur. *nāhnde*, fem. *nāhndī*.

Imperf. *nāhndā* *tī*, fem. *nāhndī* *tī*; plur. *nāhnde* *tī*, fem. *nāhndī* *tī*.

Pres. part. *nāhndā*.

The second *n* in the form *nāhndā* is inserted only in verbs whose root ends in a vowel or vowel followed by *h*; cf. *khāndā*, eating; *kōrdā*, doing.

*Continuative*.—pres. part. with stat. part. of *lāḡṇā*.

*hāḷ* *rōḡī* *lāḡīrā* *khāndā*, I am eating bread.

*hāḷ* *rōḡī* *lāḡīrī* *khāndī*, I (fem.) am eating bread.

The position of this portion of Māṇḍī Sīrāj (between Kūḷū and Māṇḍī proper) accounts for the varieties of forms found. The future exemplifies this.

## THE BILASPUR AND NALAGARH DIALECTS

### INTRODUCTION

There are in all six dialects spoken in Bilāspūr, or Kāhlūr as the State is sometimes called. In the centre of the State extending to a distance of six or seven miles in every direction from the capital is the standard dialect of Bilāspūri or Kāhlūri. Immediately to the west of this, in that portion of the State which juts out westwards and is bounded on the north by the district of Kāngrā, we find a dialect which we may call Western Bilāspūri. To the north of the standard dialect are found two minor dialects; that on the west near the Kāngrā border, to which we may give the name Northern Bilāspūri, is very like Western Bilāspūri, while that on the east near the Māṇḍi border is the same as Māṇḍēālī, which has been treated of in *Languages of the Northern Himalayas* and need not be further referred to here. Immediately south of the area of the standard dialect the people speak a slightly different dialect which I have called Southern Bilāspūri; its area is a narrow strip of country on the Nālāgarh border, and to the east of this in South-east Bilāspūr is found a dialect locally known as Dāmī. It hardly differs from Southern Bilāspūri. It extends over the border into Ārki State and beyond it commences the Kīūṭhālī dialect which is spoken all over the central Simla States.

In Nālāgarh two dialects are spoken. In the western portion of the State where the hills give place to the plains the dialect is practically the ordinary Pānjābī of the eastern Pānjāb. In the eastern part of the State the dialect spoken is called Hāṇḍūri, from Hāṇḍūr, a name often given to the whole State. In Hāṇḍūri a trifling difference is found between the speakers of the eastern and western halves of the Hāṇḍūri area, the range of

hills being approximately the dividing line. As might be expected Hāṇḍūrī closely resembles Kiūṭhālī.

The Bilāspūr dialects are so closely allied that one might call them one dialect, Bilāspūrī or Kāhlūrī. I have preferred the former name as the State is much better known to the outside world as Bilāspūr, the name Kāhlūr hardly being known to any who have not visited the State.

Special attention should be paid to the fut. and stat. part. Notes will be found under each dialect. In Bilāspūrī, W. Bilāspūrī, and N. Bilāspūrī the stat. part. is formed from the past tense. In S. Bilāspūrī, Dāmī, and Hāṇḍūrī, it is formed from the root of the infinitive.

### BILASPURI

The standard dialect differs little from Eastern Pānjābī. The prepositions used in declension are the same.

#### NOUNS

Masculine nouns in -ā are declined as in Panjabi, others generally inflect in -ē in the singular, and have an ag. plur. in -ē. Feminine nouns, as a rule, inflect in -ā in the singular and -ā in the plural.

#### NUMERALS

The free use of cerebral *ṇ* and *ḷ* will remarked, as *hāṇattar*, 69; *āṇṭālī*, 39.

#### VERBS

The verb substantive is *hā* for the present and *thā* for the past.

The future of the ordinary verb is specially noteworthy because of its remarkable resemblance to the future of the Sāsi dialect. A full vocabulary of this criminal tribe was given in Languages of the Northern Himalayas.

In both dialects two forms of the future are found, one declined and one indeclinable. The indeclinable form is



identical, the other differs only in the fact that the Sāsi dialect drops the *n* in the 2nd and 3rd persons. Thus, for the verb *kārṇā*, do, the futures would be as follows:—

Declined—

BILASPUR	SASI
1. <i>kārāṅgr-ā</i> , fem. - <i>ī</i> .	<i>kārāṅgr-ā</i> , fem. - <i>ī</i> .
2. <i>kārāṅgr-ā</i> , „ - <i>ī</i> .	<i>kārāgr-ā</i> , „ - <i>ī</i> .
3. <i>kārāṅgr-ā</i> , „ - <i>ī</i> .	<i>kārāgr-ā</i> , „ - <i>ī</i> .
1. <i>kārāṅgr-e</i> , „ - <i>īā</i> .	<i>kārāṅgr-e</i> , „ - <i>īā</i> .
2. <i>kārāṅgr-e</i> , „ - <i>īā</i> .	<i>kārāgr-e</i> , „ - <i>īā</i> .
3. <i>kārāṅgr-e</i> , „ - <i>īā</i> .	<i>kārāgr-e</i> , „ - <i>īā</i> .

The indeclinable form is *kārāṅg* for both dialects.

The stat. part. ends in -*ādā*. With the exception of the fut. and stat. part. the verb is conjugated very much like the Panjabi verb. The stat. part. ending is added to the past tense root.

Ability is expressed in a manner not unlike that employed in Panjabi. In Bilāspūrī the infinitive root with -*ī* added is used, and in Panjabi the inflect. infin. Thus, I cannot eat rice is rendered as follows:—

Bilāspūrī, *mēre nēh caul khāī hūnde*.

Panjabi, *mēre koḷō caul nēhī khān hūnde* (or *khāide*).

## WESTERN BILASPURI

### NOUNS

The prepositions for of, to, and from are *dā*, *nō*, and *te*.

Masc. nouns generally have -*e* for the obl. ending in the sing. and -*ā* in the plur. (agent -*ē* except for nouns ending in -*ā*). Fem. have -*ā* in the sing. (agent -*ē*) and -*ā* in the plur.

### VERBS

The conjugation of verbs, including the fut. and stat. part., is almost the same as in the standard dialect. The differences are trifling. The stat. part. is formed from the

past tense. In the fut. verbs whose roots end in a vowel insert *h* before the ending *-rā*. The use of *cāhīndā*, advisable, etc., is noticeable.

## NORTHERN BILASPURI

### NOUNS

The words for of, to, and from are *rā*, *jō*, and *te*. Nouns in *-ā* inflect as in Panjabi. Others generally have obl. *-ā* (agent *-ē*) for both masc. and fem., sing. and plur. The similarity of sing. and plur., so common in Māṇḍī, Kūlū, and the Simla States, is worthy of note. The dialect closely resembles Māṇḍēālī as might be guessed from its geographical position.

### VERBS

As in Māṇḍēālī the fut. ends in *-nghā* or *-ng* and the stat. part. in *-īrā*, this ending being added to the root of the past tense. There is an indecl. pres. part. in *-ā*. The verb generally is the same as in Māṇḍēālī, but retains the *ṛ* in *nghā*, even with verbs whose root ends in a consonant.

## SOUTHERN BILASPURI

### NOUNS

The preps. for gen. dat. and abl. are *rā*, *jō*, and *te*. The Panjabi influence is apparent in the fact that the plur. is different from the sing. for all nouns. In the sing. masc. nouns inflect. in *-e* and fem. in *-ā*; in the plur. both have *-ā*, but the agent plur. of masc. nouns ends in *-ē*.

### VERBS

The fut. ends in *-gā* which is added directly to the root, the letter *ṛ* being inserted in the case of roots ending in a vowel.

The stat. part. ends in *-ūrā*, which is added to the root of the verb and not to the past tense root.

## DAMI

The Dāmī dialect is almost the same as Southern Bilāspūrī which is spoken to the west of it.

The ordinary pres. part. of the verb is found used as an organic pass. part. in expressions indicating ability.

## HANDURI

## NOUNS

With the exception of masc. nouns in *-ā*, which inflect in *-e*, the inflection of nouns is in *-ā*, the plur. being the same. The agent, however, generally ends in *-ē*. The word *baiḥṇ*, sister, has *-ā* in the agent.

The preps. for the gen., dat., and abl. are *rā*, *jō*, and *te*.

## VERBS

The fut. adds *-gā*, the 1st sing. and plur. inserting *-ā*, and the other persons adding the ending directly to the root. Roots ending in a vowel insert *ṇ* in the 2nd and 3rd person.

The stat. part. in *-ūrā* is added to the root as in Dāmī and Southern Bilāspūrī.

The past cond. form in *-dā* (which is also that of the pres. part. in negative sentences) is used as an organic pass. part. to express ability.

## BILASPURI (KAHLURI)

## NOUNS

SINGULAR	PLURAL
<i>Masculine.</i>	
Nom., Acc. <i>ghōṛ-ā</i> , horse.	<i>-e</i> .
Gen. <i>-e dā</i> .	<i>-ēā dā</i> .
Dat., Acc. <i>-e nū</i> .	<i>-ēā nū</i> .
Abl. <i>-e te</i> .	<i>-ēā te</i> .
Voc. <i>-ēā</i> .	<i>-ēō</i> .
Agent <i>-e</i> ,	<i>-ēā</i> .

Nom., Acc.	<i>ghār-</i> , house.	<i>ghār-</i>
Gen.	- <i>ā dā</i> .	- <i>ā dā</i> .
	etc.	etc.
Voc.	- <i>ā</i> .	- <i>ō</i> .
Agent	- <i>ē</i> .	- <i>ē</i> .
Nom., Acc.	<i>hāth-i</i> , elephant.	- <i>ī</i> .
Gen.	- <i>iē dā</i> .	- <i>iā dā</i> .
Voc.	- <i>iā</i> .	- <i>iō</i> .
Agent	- <i>iē</i> .	- <i>iē</i> .

*Feminine.*

Nom., Acc.	<i>mūm-i</i> , girl.	- <i>iā</i> .
Gen.	- <i>iā dā</i> .	- <i>iā dā</i> .
Dat., Acc.	- <i>iā nū</i> .	- <i>iā nū</i> .
Abl.	- <i>iā te</i> .	- <i>iā te</i> .
Voc.	- <i>iē</i> .	- <i>iō</i> .
Agent	- <i>iā</i> .	- <i>iā</i> .
Nom., Acc.	<i>baih-y</i> , sister.	- <i>nā</i> .
Gen.	- <i>nā dā</i> .	- <i>nā dā</i> .
	etc.	etc.
Voc.	- <i>ne</i> .	- <i>no</i> .
Agent	- <i>nā</i> .	- <i>nā</i> .

## PRONOUNS

Nom., Acc.	<i>haū</i> , I.	<i>āsē</i> .
Gen.	<i>mērā</i> .	<i>mhārā</i> , <i>āsā dā</i> .
Dat., Acc.	<i>mānnū</i> .	<i>āsā nū</i> .
Abl.	<i>mētte</i> .	<i>āsā te</i> .
Agent	<i>mā</i> .	<i>āsē</i> .
Nom., Acc.	<i>tū</i> , thou.	<i>tūsē</i> .
Gen.	<i>tērā</i> .	<i>tūsā dā</i> .
Dat., Acc.	<i>tainū</i> .	<i>tūsā nū</i> .
Abl.	<i>tētte</i> .	<i>tūsā te</i> .
Agent	<i>tā</i> .	<i>tūsē</i> .
Nom., Acc.	<i>sē</i> , he, she, it, that.	<i>sē</i> .
Gen.	<i>tīh dā</i> , <i>tīs dā</i> .	<i>tīhnā dā</i> .
Dat., Acc.	<i>tīh nū</i> , <i>tīs nū</i> .	<i>tīhnā nū</i> .
Abl.	<i>tīh te</i> , <i>tīs te</i> .	<i>tīhnā te</i> .
Agent	<i>tīhnū</i> .	<i>tīhnē</i> .

Nom., Acc.	<i>ēh</i> , this.	<i>ēh</i> .
Gen.	<i>ih dā</i> , <i>is dā</i> .	<i>ihnā dā</i> .
Dat., Acc.	<i>ih nē</i> , <i>is nē</i> .	<i>ihnā nē</i> .
Agent	<i>ihnī</i> .	<i>ihnē</i> .
Nom., Acc.	<i>kāṇ</i> , who?	<i>kāṇ</i> .
Gen.	<i>kīh dā</i> , <i>kis dā</i> .	<i>kīhnā dā</i> .
	etc.	etc.
Agent	<i>kīhnī</i> .	<i>kīhnē</i> .
Nom., Acc.	<i>jō</i> , who (rel.).	<i>jō</i> .
Gen.	<i>jīh dā</i> , <i>jīs dā</i> .	<i>jīhnā dā</i> .
Agent	<i>jīhnī</i> .	<i>jīhnē</i> .

*kyā*, what? has Gen. *kāh dā*, no plur.

*kācch*, something, anything, is indecl.

#### PRONOMINAL ADJECTIVES

*itṇā*, so much or many; *tītṇā*, so much or many (correl.);

*kītṇā*, how much or many? *jītṇā*, as much or many (rel.).

*ērḥā*, of this kind; *tērḥā*, of that kind; *kērḥā*, of what kind? *tērḥā je*, of which kind (rel.).

*ēḍḍā*, so big; *tēḍḍā*, so big (correl.); *kēḍḍā*, how big? *jēḍḍā*, as big (rel.).

#### ADJECTIVES

Adjectives ending in *-ā* are declined like nouns in *-ā*, the fem. being like nouns in *-ī*. Thus we have such phrases as—

*āpnā baiḥṇā te*, from own sister.

*āpnēā bhāyyā nā*, to own brothers.

Adjectives with other endings are not declined unless used as nouns, in which case they are declined as nouns.

*Comparison*.—There are no special forms for comparison. It is expressed by means of *te*, from—

*khārā*, good; *is te khārā*, good from this, better than this.

*sābbhnā te khārā*, good from all, better than all, best.

## NUMERALS

*Cardinal*

1. <i>ikk.</i>	39. <i>ūntālī.</i>
2. <i>dō.</i>	40. <i>cālī.</i>
3. <i>tinn.</i>	47. <i>satlālī.</i>
4. <i>cār.</i>	49. <i>ūñinja.</i>
5. <i>pānj.</i>	50. <i>pānjāh.</i>
6. <i>chē.</i>	57. <i>sātñja.</i>
7. <i>sātt.</i>	59. <i>ūñāht.</i>
8. <i>ātṭh.</i>	60. <i>sātṭh.</i>
9. <i>nav.</i>	67. <i>sātāht.</i>
10. <i>dās.</i>	69. <i>hāñāttār.</i>
11. <i>yārā.</i>	70. <i>sāttar.</i>
12. <i>bārā.</i>	77. <i>sāthāttār.</i>
13. <i>tērā.</i>	79. <i>ūñāsī.</i>
14. <i>caudā.</i>	80. <i>āsī.</i>
15. <i>pāndrā.</i>	87. <i>sātāsī.</i>
16. <i>sōlā.</i>	89. <i>nāñe.</i>
17. <i>sāttārā.</i>	90. <i>nābbe.</i>
18. <i>ṭhārā.</i>	97. <i>sātānnue.</i>
19. <i>ūnnī.</i>	99. <i>nēñnue.</i>
20. <i>bīh.</i>	100. <i>sau.</i>
27. <i>sātāl.</i>	300. <i>tinn sau.</i>
29. <i>ūñāttī.</i>	500. <i>pānj sau.</i>
30. <i>tīh.</i>	1000. <i>hājār.</i>
37. <i>sātāttī.</i>	100,000. <i>lākkh.</i>

*Ordinal*

1st. <i>pāhlā.</i>	3rd. <i>tījā.</i>
2nd. <i>dūjjā.</i>	4th. <i>cauthā.</i>

## ADVERBS

*Time*

<i>hāñ</i> , now.	<i>kāl</i> , to-morrow, yesterday.
<i>tāñ</i> , then.	<i>pārsū</i> , day after to-morrow,
<i>kāñ</i> , when ?	day before yesterday.
<i>tāñ jē</i> , when (rel.).	<i>cauth</i> , fourth day forwards
<i>ājī</i> , to-day.	or backwards.

## Place

<i>itt̥he</i> , here.	<i>ūppre</i> , upwards.
<i>ūt̥th̥i</i> , there.	<i>nēre</i> , near,
<i>kit̥i</i> , where?	<i>dūr</i> , far.
<i>j̥t̥th̥i</i> , where (rel.).	<i>āgge</i> , before.
<i>n̥h̥le n̥i</i> , downwards, to the plains.	<i>p̥icche</i> , backwards.

## Others

<i>chōrā</i> , quickly.	<i>kaī</i> , why?
<i>kh̥rā</i> , well.	

## PREPOSITIONS

<i>dā</i> , of.	<i>gē</i> , beside; <i>m̥āj̥h gē</i> , beside
<i>n̥i</i> , to.	me.
<i>te</i> , from.	<i>kāne</i> , along with; <i>m̥ere</i>
<i>w̥icc</i> , in.	<i>kāne</i> , along with me.
<i>āgge</i> , in front of.	<i>p̥ār</i> , upon.
<i>p̥icche</i> , after, behind.	<i>h̥ēth</i> , under.

## VERBS

## Verb Substantive

<i>hā</i> , am, fem. <i>h̥i</i> .	<i>hē</i> , are, fem. <i>h̥iā</i> .
<i>hā</i> , art, „ <i>h̥i</i> .	<i>hē</i> , are, „ <i>h̥iā</i> .
<i>hā</i> , is, „ <i>h̥i</i> .	<i>hē</i> , are, „ <i>h̥iā</i> .

Past sing., *thā*, was, fem. *th̥i*; plur. *thē*, were, fem. *th̥iā*.

*r̥āṭ̥hnā*, fall

Imperat. <i>r̥āṭ̥h</i>	<i>r̥āṭ̥ho</i> .
Pres. cond. <i>r̥āṭ̥h-ā</i> .	- <i>īye</i> .
-e.	-o.
-e.	-e.

Fut.: Sing. masc. *r̥āṭ̥hāṅgrā*, fem. *r̥āṭ̥hāṅgr̥i*; plur. *r̥āṭ̥hāṅgre*, fem. *r̥āṭ̥hāṅgr̥iā*.

There is another fut. *r̥āṭ̥hāṅg*, indeel.

Pres. ind. or past cond.: Sing. masc. *r̥āṭ̥hdā*, fem. *r̥āṭ̥hd̥i*; plur. m. *r̥āṭ̥hdē*, fem. *r̥āṭ̥hd̥iā*.

Imperf. *rāṇhdā thā* (*rāṇhdā thī*, *rāṇhde thē*, *rāṇhdā thā*).

Past, *rāṇhā*, fem. *rāṇhī*; plur. m. *rāṇhe*, fem. *rāṇhā*.

Habitual pres. *rāṇhā kārdā*, I am in the habit of falling.

Habitual past, *rāṇhā kārdā thā*, I was in the habit of falling.

In these two tenses *rāṇhā* is indeclinable, while *kārdā* and *kārdā thā* are declined like *rāṇhdā* in pres. ind. or imperf.

Conj. part. *rāṇhīke*, having fallen.

Stat. part. *rāṇhādā*, in the state of having fallen, fallen.

Pres. perf. *rāṇhā hā* (declined as above).

Plup. *rāṇhā thā* (declined as above).

*hōṇā*, be, become

Imperat. *hō*. *hōo*.

Fut. *hōṇgrā* or *hōṇg*.

Pres. ind. or past cond. *hāndā*.

Past, *hōḥā*.

Stat. part. *hōūdā*.

*auṇā*, come

Imperat. *ā*. *āo*.

Fut. *auṇgrā* or *auṇg*.

Past, *āyā*.

Stat. part. *āūdā*.

*jāṇā*, go

Fut. *jāṇgrā* or *jāṇg*.

Pres. ind. or past cond. *jāndā*.

Past, *gēā* (fem. *geī*, fem. plur. *geīā*).

*raiṇā*, remain

is regular except

Past, *reḥā*.

*baiṭhā*, sit

Past, *baiṭhā*.

Stat. part. *baiṭhādā*.



*mārṇā*, beat

Regular. In the past tenses the verb agrees with the object.

Pass. *mārēā jāṇā*, beaten to-go, be beaten. In this *jāṇā*, go, is conjugated like the ordinary verb *jāṇā* above, *mārēā* has fem. sing. *mārī*, masc. plur. *māre*, fut. plur. *mārīā*.

*khāṇā*, eat

Fut. *khāṇgrā*, *khāṅg*.

Past, *khādhā*.

*pīṇā*, drink

Past, *pītīā*.

*dēṇā*, give

Fut. *dēṅgrā*, *dēṅg*.

Past, *dēttā*.

*laiṇā*, take

Fut. *laiṅgrā*, *laiṅg*.

Past, *lēā*.

*gālāṇā*, speak

Past, *gālāyā*.

*kārnā*, do

Past, *kittā*.

Stat. part. *kittādā*, having been done.

*jāṇṇā*, know.

Past, *jāṇēā*.

*lēaṇā*, bring

Past, *lēāyā*.

*lēī jāṇā*, take away

\* Like *jāṇā* above.

*Ability*.—The following sentences will illustrate the method of expressing ability. There are two methods: (i) with *hōṇā*, (ii) with *sāknā*.

(i) *mētte nēh rōṭṭī khāī hūndī*, from-me not bread eating becomes, I cannot eat bread.

*mētte nēh carī khāī hūnde*, I cannot eat rice.

*mētte nēh ēh pōthī pārḥī hāndī*, I cannot read this book.

*mētte nēh ēh kām̐m kārī hāndā*, I cannot do this work.

(ii) *hañ nēh pārḥī sākḍā*, I cannot read.

In both methods the root of the verb with *-ī* added is used. In the first the word expressing the logical object is the nominative to the verb which agrees with it in gender and number, the root with *-ī* remaining unchanged. In the second, *sākḥā*, to be able, agrees with the logical subject, while the root, as before, suffers no change.

Use of *thōṛā*, little. There is a strange tautological use of *thōṛā* in negative sentences, thus—

*āsē Mūsālmān thōṛe nēhī hē*, lit. we Musalmans little not are; the meaning is, "we are not Musalmans."

*bāḥṇā*, strike, is used with some word for blow, understood.

*maī tih nā bāḥī*, I struck him (sc. a blow).

*maī cāpērā dīā bāḥīā*, I struck slaps (blows of slaps).

The stat. part of *paiṇā*, fall, lie, *pāṇḍā*, is used for "ill" (lit. lying or fallen).

SENTENCES

1. *Tērā naū kyā hā ?* Thy name what is ?
2. *Ēs ghōre dī kēdī kū ūmr hī ?* This horse of how-great about age is ?
3. *Ītthe te Kāshmir kīthe dūr hī ?* Here from Kashmir how-much far is ?
4. *Tēre bāḍhe de kīthe kō mūḍā hē ?* Thy father of how-many about boys are ?
5. *Haū bāḍe dūre te pītāhā āyā.* I very far from on-foot came.
6. *Mēre cāce dā pūtī is dīā baiḥnā kāne bāh kītūdā.* My uncle of son this of sister with marriage having-been-done (is).
7. *Ghārē sūfēd ghōre dī kūtḥī hī.* House-in white horse of saddle is.
8. *Ūs dīā pūtḥī pār kūtḥī bānnhī dē.* Him of back upon saddle tying give (i.e. tie).
9. *Tīs de pūtṭe nā māi bāuḥ māṛē.* Him of son to by-me much was-beaten.
10. *Ōhje is pārḃāte pār gaūā bākriā cārā kārḍā.* He this hill upon cows goats grazing making is (is in the habit of grazing).
11. *Ōhje ūs dāle hēḥi ghōre pār baiḥnā.* He that tree under horse upon seated.
12. *Ūs dā bhāī āpnā baiḥnā te bāḍā.* Him of brother own sister than big.
13. *Tīs dā māl dhār rūḃāyye hā.* This of price two-and-a-half rupees is.
14. *Mērā bāḍhā chōṭe ghāre raiḥnā.* My father little house-in remains (lives).
15. *Tīs nā ēh rūḃāyye dēi dēo.* Him to these rupees giving give (give over, idea of completion).
16. *Īnā rūḃāyyā is te leī lau.* These rupees him from taking take.

17. *T'ih nā khāre mārīke rāsse kāne bānnhī dēo.* Him to well having-beaten rope with tying give (tie up).

18. *Khāre te pāñī kādāho.* Well from water draw-out.

19. *Mēre āgge āgge cāl.* My before before walk.

20. *Kis dā lārkā hā tūsā de pīche cālūdā.* Whom of boy is you of behind having-walked.

21. *Ēh ciz tūsē kis te mūlle leī.* This thing by-you whom from price-in was-taken?

22. *Gaūe de ēkk dākāndāre te leī.* Village of one shopkeeper from was-taken.

*Notes.*—2, 4. *kā, kō*, after number or word expressing amount, size, etc., means "approximately". 6. *kittūdā*, done, used for past, is-having-been-done, i.e. has been done. 8. *bānnhī dē*; here, and in 15, 16, and 18, we have examples of the compound verbs which are so common a feature of Panjabi, Hindi, and Urdu.

## VOCABULARY

- about, approximately, *kā, kō*.  
 able, be, *sākṇā*; see Grammar.  
 all, *sābbh*.  
 arrive, *pūjjā*.  
 ass, *khōṭṭā*.  
 back, n., *pīṭṭh*.  
 backwards, *pīcche*.  
 bad, *bārā*.  
 be, become, *hōṇā*.  
 bear, *ricch*.  
 beat, *mārnā, bāhṇā*.  
 beautiful, *bāṇkā*.  
 bed, *manjā*.  
 before, *āgge*.  
 behind, *pīcche*.  
 below, *hēṭh*.  
 beside, *gē*.  
 big, *bādḍā*; so —, *ēdḍā*; so —  
 (correl.), *tēdḍā*; how —,  
*kēdḍā*; as — (rel.), *jēdḍā*.  
 bitch, *kūtṭi*.  
 body, *dhār*.  
 book, *pōṭhī*.  
 boy, *māṇḍā*.  
 bread, *rōṭṭī*.  
 bring, *lāuṇā*.  
 brother, *bhāi*.  
 buffalo, *mhaṭs*.  
 bull, *bāḷā*.  
 buttermilk, *chāh*.  
 call, *bōḷṇā*.  
 camel, *ṭū*.  
 cat, *billā*, fem. *billī*.  
 cock, *kāḷkāy*.  
 cold, *ṭhāṇḍā*.  
 come, *aunā*.  
 cow, *gāū, gūē*.  
 cowherd, *gūālā*.  
 daughter, *dhi, kāṛī*.  
 day, *din*.  
 die, *mārnā*.  
 do, *kārnā*.  
 dog, *kūtṭā*.  
 downwards, *hēṭh*.  
 draw (water), *kāḍḍhṇā*.  
 drink, *pīṇā*; give to —, *pīlāṇā*.  
 ear, *kānn*.  
 eat, *khāṇā*; cause to —, *khāḷāṇā*.  
 egg, *bāṭṭī*.  
 eight, *āṭṭh*.  
 eighteen, *ṭhārā*.  
 eighty, *āssī*.  
 elephant, *hāthī*.  
 eleven, *gīārā*.  
 eye, *hāḷkhi*.  
 face, *mūh*.  
 fall, *rāṭhṇā, painā*.  
 far, *dūr*.  
 father, *bāḍhā*.  
 field, *ḍōi*.  
 fifteen, *pāṇḍrā*.  
 fight, *lārṇā*.  
 first, *pāṇhlā*.  
 fish, *mācchī*.  
 five, *pānj*.  
 foot, *pair*.  
 forty, *cālī*.  
 forwards, *āgge*.  
 four, *cār*; fourth, *cauthā*.  
 fourteen, *caudā*.

from, <i>te</i> .	learn, <i>sikhṇā</i> .
front, in, <i>āgge</i> .	leopard, <i>bāhg</i> , <i>mīrg</i> .
fruit, <i>phāl</i> .	lie, <i>saupā</i> , <i>paiṇā</i> .
ghi, <i>ghī</i> .	little, <i>chōṭā</i> ; a —, <i>thōṛā</i> .
girl, <i>mīnnī</i> .	load, <i>būjhkā</i> .
give, <i>dēṇā</i> .	look, <i>dēkhṇā</i> .
go, <i>jāṇā</i> .	maize, <i>chālī</i> .
goat, <i>bākrā</i> , fem. <i>bākrī</i> .	make, <i>bāṇāṇā</i> .
good, <i>khārā</i> .	man, <i>māhṇā</i> .
graze, tr., <i>cārnā</i> , <i>cāgāṇā</i> ; int., <i>cāṅṇā</i> .	mare, <i>ghōṛī</i> .
hair, <i>kēs</i> .	marry, <i>biāh kārṇā</i> .
hand, <i>hātth</i> .	meat, <i>māsh</i> .
he, <i>sē</i> .	meet, <i>mīllṇā</i> .
head, <i>sīr</i> .	milk, <i>duddh</i> .
hear, <i>sūṇṇā</i> .	moon, <i>cānd</i> .
hen, <i>kūkṛī</i> .	mother, <i>āmmā</i> .
hence, <i>itthe te</i> .	mountain, <i>pārbāt</i> .
here, <i>itthe</i> .	much, so, <i>itṇā</i> ; so — (correl.), <i>tītṇā</i> ; how —? <i>kītṇā</i> ; as — (rel.), <i>jītṇā</i> .
high, <i>ūccā</i> .	Muhammadan, <i>māsūlmān</i> .
hill, <i>pārbāt</i> .	my, <i>mērā</i> .
horse, <i>ghōṛā</i> .	name, <i>naū</i> .
hot, <i>gārm</i> , <i>tāttā</i> .	near, <i>nēre</i> .
house, <i>ghār</i> .	night, <i>rāt</i> .
hundred, <i>sau</i> .	nine, <i>nau</i> .
husband, <i>ghārēwāṇa</i> .	nineteen, <i>ūnnī</i> .
I, <i>haū</i> .	ninety, <i>nābbe</i> .
ignorant, <i>āhmāk</i> .	no, <i>nēh</i> , <i>nēhī</i> .
in, <i>wicc</i> .	nose, <i>nākk</i> .
inside, <i>wicc</i> .	not, <i>nēh</i> , <i>nēhī</i> .
iron, <i>lōhā</i> .	nothing, <i>kūcch nēh</i> .
jackal, <i>gīddṛī</i> .	now, <i>hāṇ</i> .
jungle, <i>bāṇ</i> .	of, <i>dā</i> .
* kind, of this, <i>ērḥā</i> ; of that —, <i>tērḥā</i> ; of what —? <i>kērḥā</i> ; of which — (rel.), <i>tērḥā jē</i> .	oil, <i>tēl</i> .
kite, <i>īl</i> .	on, <i>pār</i> .
know, <i>jāṇṇā</i> .	one, <i>īkk</i> .
lazy, <i>ghair</i> .	our, <i>āsā dā</i> , <i>mharā</i> .
	own, adj., <i>āṇṇā</i> .

pen, <i>kāḷām</i> .	stomach, <i>pēḷ</i> .
pig, <i>sār</i> .	storm, <i>āmhī</i> , <i>ānhērī</i> .
place, v., <i>rākkhṇā</i> .	stream, <i>khāḍḍ</i> .
plain, <i>pāddhār</i> .	sun, <i>sārāj</i> ; sunshine, <i>dhupp</i> .
plough, <i>hāl jōrnā</i> .	sweet, <i>mīṭhā</i> .
quickly, <i>chōṛā</i> .	swift, <i>calāk</i> .
rain, <i>bārkhā</i> .	take, <i>laiṇā</i> ; take away, <i>lei jāṇā</i> .
read, <i>pāṛhnā</i> .	ten, <i>dās</i> .
recognize, <i>pāchāiṇṇā</i> .	than, <i>te</i> .
remain, <i>raiṇṇā</i> .	then, <i>tāḥ</i> .
river, <i>dāryā</i> .	there, <i>ūtthī</i> .
run, <i>daurnā</i> ; — away, <i>nāṭhī</i>	they, <i>sē</i> .
<i>jānā</i> .	thief, <i>cōr</i> .
saddle, <i>kāṭṭhī</i> .	thirst, <i>tīh</i> .
say, <i>bōḷṇā</i> , <i>gālāṇā</i> .	thirteen, <i>tērā</i> .
see, <i>dēkhṇā</i> .	this, <i>ēh</i> .
seed, <i>bīā</i> .	thou, <i>tū</i> .
seven, <i>sātt</i> .	three, <i>tinn</i> ; third, <i>tījā</i> .
seventeen, <i>sāttrā</i> .	thy, <i>tērā</i> .
seventy, <i>sāttār</i> .	tie, <i>bānnhṇā</i> .
sharp, <i>painā</i> .	to, <i>nū</i> .
she, <i>sē</i> .	to-day, <i>āj</i> .
sheep, <i>bhēḷ</i> .	to-morrow, <i>kāl</i> ; day after —,
shepherd, <i>bākrāl</i> .	<i>pārsā</i> ; fourth day, <i>cauth</i> .
shopkeeper, <i>dākhāndār</i> .	tongue, <i>jībḥ</i> .
sister, older than person spoken	tooth, <i>dānd</i> .
of, <i>bēbbē</i> ; younger than do.,	town, <i>nāggār</i> .
<i>baiṇṇā</i> .	tree, <i>dāl</i> .
sit, <i>baiṭhṇā</i> .	twelve, <i>bārā</i> .
six, <i>chē</i> .	twenty, <i>bīh</i> .
sixteen, <i>sōḷā</i> .	two, <i>dō</i> ; two-and-a-half, <i>dhāt</i> ;
* sixty, <i>sāṭṭh</i> .	second, <i>dūjjā</i> .
sleep, <i>saṇṇā</i> .	ugly, <i>bārā</i> .
something, <i>kūcch</i> .	uncle, <i>cāccā</i> .
son, <i>pātt</i> , <i>bhāū</i> .	under, <i>hēḷh</i> .
sow, <i>bāṇā</i> .	upon, <i>pār</i> .
speak, <i>gālāṇā</i> , <i>bōḷṇā</i> .	upwards, <i>ūppre</i> .
stand, <i>khṛōṇā</i> .	very, <i>bauht</i> .
star, <i>tārā</i> .	village, <i>gaū</i> .

walk, *pātāhṇā aṇṇā* or *jāṇā*,

*cālṇā*.

was, *thā*.

water, *pāṇī*.

way, *bāṭ*.

we, *āsē*.

well, adv., *khārā*.

well, n., *khūā*.

what, *kyā*.

wheat, *kāṇāk*.

when, *kāṇ*; (rel.), *tāṇ je*.

where? *kṭṭi*; (rel.), *jṭṭhī*.

white, *sūfēd*.

who? *kān*; (rel.), *jō*.

why? *kaī*.

wife, *jāṇās*.

wind, *paṇṇī*.

wise, *āklāwāḷa*.

with (along with), *kāne*;

instru., *kāne*.

wolf, *bhāgḍār*.

woman, *jāṇās*.

write, *likkhṇā*.

yesterday, *kāll*; day before —

*pārsā*; fourth day back,

*cauth*.

you, *tāsē*; your, *tāsā dā*.



# WESTERN BILASPURI

## NOUNS

Nom. Acc.	<i>ghōṛ-ā</i> .	-e.
Gen.	-e <i>dā</i> .	- <i>ēā dā</i> .
Dat., Acc.	-e <i>nō</i> .	- <i>ēā nō</i> .
Abl.	-e <i>tē</i> .	- <i>ēā tē</i> .
Agent	-ē.	- <i>ēā</i> .
Nom., Acc.	<i>ghār</i> -, house.	<i>ghār</i> -. - <i>ā dā</i> .
Gen.	-e <i>dā</i> .	- <i>ē</i> .
Agent	-ē, -ē <i>nē</i> .	- <i>ē</i> .
Nom., Acc.	<i>hāth-i</i> , elephant.	-i.
Gen.	-iē <i>dā</i> .	- <i>iā dā</i> .
Agent	-iē, -iē <i>ne</i> .	- <i>iē</i> , - <i>iā ne</i> .
Nom., Acc.	<i>mānnī</i> , girl.	-iā.
Gen., etc.	-iā <i>dā</i> , <i>nō</i> , etc.	- <i>iā dā</i> , <i>nō</i> , etc.
Agent	-iē or iē <i>ne</i> .	- <i>iā ne</i> .
Nom., Acc.	<i>bhaiṇ</i> -, sister.	<i>bhaiṇ-ā</i> .
Gen., etc.	-ā <i>dā</i> , <i>nō</i> .	- <i>ā dā</i> , <i>nō</i> .
Agent	-ā <i>ne</i> .	- <i>ā ne</i> .

## PRONOUNS

Nom., Acc.	<i>haī</i> , <i>maī</i> , I.	<i>āsī</i> .
Gen.	<i>mērā</i> .	<i>sāhrā</i> .
Dat., Acc.	<i>mainī</i> .	<i>āsā nī</i> .
Abl.	<i>mētte</i> .	<i>sātte</i> .
Agent	<i>maī</i> .	<i>āsī</i> .
Nom., Acc.	<i>tū</i> , thou.	<i>tūsi</i> .
Gen.	<i>tērā</i> .	<i>thūārā</i> , <i>tūhārā</i> .
Dat., Acc.	<i>tainī</i> .	<i>thūānī</i> .
Abl.	<i>tētte</i> .	<i>thūātte</i> .
Agent	<i>taī</i> .	<i>tūsi</i> .
Nom., Acc.	<i>ēh</i> , this.	<i>ēh</i> .
Gen.	<i>ih dā</i> , <i>is dā</i> .	<i>ihnā dā</i> .
Dat., Acc.	<i>ih nō</i> .	<i>ihnā nō</i> .
Agent	<i>ihn</i> ,	<i>īhnī</i> ,

*kaun*, who?

Gen. *kāh dā*.

Agent, *kāhn*.

*kyā*, what? Gen. *kāh dā*.

*kūcch*, something, anything.

#### PRONOMINAL ADJECTIVES

*ēhā*, of this kind; *tēhā*, of that kind; *kēhā*, of what kind? *jēhā*, of which kind (rel.).

*itnā*, so much or many; *ūttnā*, so much or many (correl.); *kittnā*, how much or many? *jittnā*, as much or many (rel.).

#### ADJECTIVES

The rules for agreement are the same as for the main Bilāspūr dialect.

*Comparison*, as in Bilāspūr:—

*cāngā*, good; *es te cāngā*, better than this.

*sābb te cāngā* (or *ābbāl*), better than all (first from all), best.

#### ADVERBS

##### Time

*hūnī*, now.

*kād*, when?

*tād*, then.

*jād*, when (rel.).

##### Place

*itthe*, here.

*kittthe*, where?

*ūtthe*, there.

*jittthe*, where (rel.).

##### Others

*kūsno*, *kāh no*, why?

*chōr*, quickly.

#### PREPOSITIONS

*dā*, of.

*te*, from, than.

*nō*, *nā*, to.

#### VERBS

##### Verb Substantive

Pres. *hai* all through, unchanged.

Past sing. masc. *thā*, fem. *thī*; plur. masc. *thē*, fem. *thīā*.

*ḍiggṇā*, fall

Imperat. *ḍigg* *ḍiggo*.

Fut. *ḍiggāṅṅ-ā*, fem. -*ī*; plur. masc. -*ē*, fem. -*īā*; also *ḍiggāṅṅ*, unchanged.

Pres. ind. and past cond. *ḍiggdā*.

Imperf. *ḍiggdā thā*, etc., fem. *ḍiggdī thī*; plur. masc. *ḍiggde the*, fem. *ḍiggdī thīā*.

Stat. part. *ḍiggādā*, fallen.

Past, *ḍiggeā*, fem. *ḍiggi*; plur. masc. *ḍigge*, fem. *ḍiggiā*.

*hōṇā*, be, become

Fut. *hūṅghrā*.

Past, *hōēā*.

Pres. ind. and past cond. *hāṇdā*.

*auṇā*, come

Fut. *auṅghrā*.

Past, *āyā*.

Stat. part. *āūdā*, in the state of having come.

*jāṇā*, go

Fut. *jāṅghrā*.

Past, *gēā*.

Stat. part. *gāūdā*, gone.

*baiṭhṇā*, sit

Past, *baiṭhā*.

Stat. part. *baiṭhādā*.

*kāṭṭhṇā*, beat

Past, *kāṭṭhā*.

*khāṇā*, eat

Past, *khādhā*.

*dēṇā*, give

Fut. *dēṅghrā*.

Past, *dētā*.

*laiṇā*, take

Fut. *laiṅghrā*.

Past, *lēā*.

It will be noticed that verbs whose roots end in a vowel take *h* in the future, thus *avñghrā*, I shall come; *jāñghrā*, I shall go; *dēñghrā*, I shall give, etc.

Ability is expressed in the same way as in Bilāspūr. The sentences given for Bilāspūr are used also in Western Bilāspūr. The tautological use of *thōrā*, mentioned in connexion with the Standard dialect, is found also in this dialect.

To express necessity, advisability, duty, *cāhīndā* (fem. *cāhīndī*, plur. masc. *cāhīnde*, fem. *cāhīndī*) is used like the Panjabi *cāhīdā*. It corresponds to the Hindi *cāhiye*.

#### NUMERALS

The numerals are as in Bilāspūr except

13 *tēhrā*.

20 *bīh*.

#### VOCABULARY

The words are practically as in the Standard dialect. The following with slight differences may be noted:—

advisable, necessary, it is,	dwelt, <i>bāsā</i> .
<i>cāhīndā</i> .	herder of buffaloes, <i>māhī</i> .
boy, <i>chōhrā</i> .	look for, be obtained, <i>lājñhā</i> .
buffalo, <i>mhaīs</i> .	shepherd, <i>gūāl</i> .
cow, <i>gā</i> .	woman, wife, <i>īmī</i> .

#### NORTHERN BILASPURI

##### NOUNS

Nom., Acc. <i>ghōr-ā</i> .	-e.
Gen. -e <i>rā</i> .	-e <i>rā</i> .
Dat., Acc. -e <i>jō</i> .	-e <i>jō</i> .
Abl. -e <i>te</i> .	-e <i>te</i> .
Agent -ē.	-ē.
Nom., Acc. <i>ādm-ī</i> , man.	-ī.
Gen. -īā <i>rā</i> .	-īā <i>rā</i> .
etc.	etc.
Agent -īē.	-īē.

Nom., Acc.	<i>ghār</i> , house.	<i>ghār</i> .
Gen.	<i>ghārā rā</i> .	<i>ghārā rā</i> .

*Feminine.*

Nom., Acc.	<i>mām-i</i> , girl.	<i>-ī</i> .
Gen.	<i>-iā rā</i> .	<i>-iā rā</i> .
Agent	<i>-īē</i> .	<i>-īē</i> .

It will be noticed that as in so many Simla States dialects the singular is practically the same as the plural.

PRONOUNS

Nom., Acc.	<i>haū</i> , I.	<i>āsē</i> .
Gen.	<i>mērā</i> .	<i>mhārā</i> .
Dat., Acc.	<i>mānjō</i> .	<i>āsā jō</i> .
Abl.	<i>mātte</i> .	<i>āsā te</i> .
Agent	<i>maī</i> .	<i>āsā</i> .
Nom., Acc.	<i>tū</i> .	<i>tūsē</i> .
Gen.	<i>tērā</i> .	<i>tūsā rā</i> .
Dat., Acc.	<i>tījō</i> .	<i>tūsā jō</i> .
Abl.	<i>tūtē</i> .	<i>tūsā te</i> .
Agent	<i>taī</i> .	<i>tūsā</i> .

*ēh*, this, has Gen. *ēs rā*. Agent, *ēhnē*.

*kyā* is what?

ADVERBS

Nearly the same as Western Bilāspuri.

*dōttā*, is to-morrow.

VERBS

*Verb Substantive*

- Pres. masc. *hā*, fem. *hī*; plur. *hē*, fem. *hī*.  
Past masc. *thā*, fem. *thī*; plur. masc. *thē*, fem. *thī*.

*kārnā*, do

Fut. *kārānghā*, fem. *kārānghī*; plur. *kārānghē*, fem. *kārānghī*; also *kārāng* (indeclinable).

Pres. ind. *kārā hā*, fem. *kārā hī*; plur. *kārā hē*, fem. *kārā hī*.

Imperf. *kārā thā*, fem. *kārā thī*; plur. *kārā thē*, fem. *kārā thī*.

Past, *kittā*, fem. *kittī*; plur. *kittē*, fem. *kittī* (agreeing with object).

Stat. part. *kittārā*, fem. *kittārī*; plur. *kittāre*, fem. *kittārī*.

Pres. perf. *kittā hā*.

Plup. *kittā thā*.

*dēṇā*, give

Fut. *dēṅhā* or *dēṅ*.

*jāṇā*, go

Fut. *jāṅhā* or *jāṅ*,

Pres. ind. *jāṇ hā*.

Past, *gēā*.

Stat. part. *gēārā*.

Pres. perf. *gēā hā*.

Plup. *gēā thā*.

*hōṇā*, be, become

Past, *hūā*, *hūā hā*, *hūā thā*.

*aunā*, come

Stat. part. *āṇārā*.

*baithṇā*, sit

Stat. part. *baithārā*.

Other verbs are *dēkhṇā*, see; past, *dēkhēā*.

*bāḥṇā*, strike; past, *bāḥēā*. This is used always with some feminine word for blow understood, as *ūs jō bāḥī*, struck him (sc. a blow).

*lē jāṇā*, take away; like *jāṇā*, go.

*lē aunā*, bring; like *aunā*, come.

#### NUMERALS

The numerals are the same as in the Western Bilāspūr dialect.

#### VOCABULARY

The vocabulary does not appreciably differ from that of other dialects in Bilāspūr.

# SOUTHERN BILASPURI

## NOUNS

Nom., Acc.	<i>ghōr-ā.</i>	-e.
Gen.	-e <i>rā.</i>	-ēā <i>rā.</i>
Dat., Acc.	-e <i>jō.</i>	-ēā <i>jō.</i>
Abl.	-e <i>te.</i>	-ēā <i>te.</i>
Agent	-ē.	-ē.
Nom., Acc.	<i>ghūr-</i>	<i>ghūr-</i>
Gen.	-o <i>rā.</i>	-ā <i>rā.</i>
	etc.	etc.
Agent	-ē or -e <i>ne.</i>	-ē.
Nom., Acc.	<i>hāih-ī,</i> elephant.	-ī.
Gen.	-īe <i>rā.</i>	-īā <i>rā.</i>
Agent	-īē, -īe <i>ne.</i>	-īē.

## Feminine.

Nom., Acc. *mān-ī,* daughter, has Gen. -īā *rā.* Agent -īā.

Nom., Acc.	<i>bhaiṇ-</i>	<i>bhaiṇ-ā.</i>
Gen.	-ā <i>rā.</i>	-ā <i>rā.</i>
Agent	-ā.	-ā.

## PRONOUNS

Nom., Acc.	<i>hai.</i>	āsē.
Gen.	<i>mērā.</i>	āsā <i>rā.</i>
Dat., Acc.	<i>mīnjō.</i>	āsā <i>jō.</i>
Abl.	<i>mētte.</i>	āsā <i>te.</i>
Agent	<i>maī.</i>	āsē.
Nom., Acc.	<i>tū,</i> thou.	tūsē.
Gen.	<i>tērā.</i>	tūsā <i>rā.</i>
Dat., Acc.	<i>tījjō.</i>	tūsā <i>jō.</i>
Abl.	<i>tētte.</i>	tūsā <i>te.</i>
Agent	<i>taī.</i>	tūsā.
Nom., Acc.	<i>ēh,</i> this.	ēh.
Gen.	īs <i>rā.</i>	īhnā <i>rā.</i>
Dat., Acc.	īs <i>jō.</i>	īhnā <i>jō.</i>
Abl.	īs <i>te.</i>	īhnā <i>te.</i>
Agent	<i>īhnī.</i>	īhne.

Nom., Acc. *kān*, who.

Gen. *kās rā*.

Agent *kānī*.

*kyā* is what?

*kācch*, anything, something.

#### PRONOMINAL ADJECTIVES

*ērḥā*, of this kind: and so *tērḥā*, *kērḥā*, *jērḥā*.

*tīnā*, so much or many; *tīlnā*, so much or many (correl.); *kītnā*, how much or many? *jītnā*, as much or many (rel.). Not cerebral *n* as in Standard dialect.

#### ADJECTIVES

The rules are as in the Standard dialect.

Comparison.—*ācchā*, good; *ts te ācchā*, better than this; *sābbhī te ācchā*, best of all.

#### ADVERBS

##### Time

*hān*, now.

*tā*, then.

*kādā*, when?

*tā jē*, when (rel.).

*ājī*, to-day.

*kāl*, to-morrow or yesterday.

*pārsā*, day after to-morrow  
or day before yesterday.

*cauth*, on fourth day for-  
wards or backwards.

##### Others

*kāū*, why?

*chōṛ*, quickly.

#### PREPOSITIONS

*rā*, of.

*jō*, to.

*te*, from.

*gē*, beside, *mēre gē*, beside me.

*nāl*, along with; *mēre nāl*,  
with me.

#### VERBS

##### Verb Substantive

As in Standard dialect, *hā*, *hī*, *hē*, *hīā*.

„ „ *thā*, *thī*, *thē*, *thīā*.

*ḍaggṇā*, fall

Almost as in Standard dialect.

Imperat. *ḍigg*

*ḍiggo*.



Fut. *ḍiggg-ā*, -*ā* -*ā*, -*ē* -*ē* -*ē*; fem. -*ī* -*ī* -*ī*, -*īā* -*īā* -*īā*.

This triple *g* in the future results from the adding of the ending -*gā* to the root *ḍigg-*. This tense differs from the Standard dialect.

Pres. cond. *ḍigggā*, etc.

Pres. ind. *ḍigggā hā*, etc.

Imperf. *ḍigggā thā*.

Past cond. *ḍigggā*.

Past, *ḍigggā*; pres. perf. *ḍigggā hā*; plup. *ḍigggā thā*.

Stat. part. *ḍigggārā*.

*hōṇā*, be, become

Fut. *hōṇgā*.

Past, *hōā*.

*āñṇā*, come (cf. West Panjabi *āwṇā*).

Fut. *āñṇgā*.

Past cond. *āñṇā*.

Past, *āyā*.

*jāṇā*, go

Fut. *jāṇgā*.

Past, *gā*.

*baiṭhā*, sit

Past, *baiṭhā*.

Stat. part. *baiṭhārā*.

*lēṇā*, take

Fut. *lēṇgā*.

Past, *lēā*.

*kāṇā*, do

Past, *kittā* (not *kittā*)

*khāṇā*, eat; *pīṇā*, drink; *dēṇā*, give; *gālāṇā*, speak; *bōlāṇā*, speak; *lēṇā*, bring; *lēṇ jāṇā*, take away; *raiṇā*, remain; *māṇā*, beat, are like the Standard dialect with the necessary changes in fut. and stat. part.

It should be noticed that when the root of a verb ends in a vowel the fut. and past cond. insert an *n* and *n* respectively before the ending.

## NUMERALS

The numerals are the same as in the Standard dialect except 9, *nāñ*.

Ability is expressed as in the Standard dialect. See the sentences there.

## VOCABULARY

The vocabulary calls for little remark. The following words showing a slight difference may be noted:—

boy, <i>chōkrā</i> .	shepherd, <i>bākrāñ</i> .
buffalo, <i>mhaïs</i> .	sister, <i>bōbbo</i> .
goat, <i>bākrā</i> .	

The word *bākrāñ* for the more ordinary *bākrā*, etc., reminds us that in Bilāspūr and the South of Sūkēt, the introduction of *ñ* or *w* before *ā* is common. Thus we have *gūñāb* for *gūlāb*, rose; *ññrāñ* for *ññrā*, descent; *cāñwāñ* for *cāñāñ*, ascent; *ññwāñ* for *ññāñ*, lifted.

## DAMI

The dialect of North-East Bilāspūr is practically identical with the Standard dialect of Māñḍī and Sūkēt. In the declension almost the only difference is that *te* is used for *ge*, from.

Dāmī is spoken in South-East Bilāspūr and is almost the same as the dialect of South Bilāspūr. The resemblances and differences are indicated below.

## NOUNS

The same as Southern Bilāspūri.

## PRONOUNS

1st pers. sing. same except abl. *mātte*.

Plur. same except—

Nom., Acc. *āsē*.

Gen. *mhārā*.

Dat. and Abl. *āsā jō* and *tē*.

2nd pers. same except—

Nom., Acc. <i>tā</i> .	Plur. <i>tusē</i> .
Gen. <i>tusā</i> .	<i>tusā rā</i> .
Dat., Acc. <i>tusā jō</i> .	
Abl. <i>tūtṭē</i> .	<i>tusā tē</i> .
Agent <i>tussē</i> .	

3rd pers. pron. the same; inter. and rel. pron. the same.

#### PRONOMINAL ADJECTIVES

Kind:—*ēṛhū*, of this kind, etc., the same.

Amount:—cerebral *ṇ*; *itṇā*, so much or many; *tīṇā*, so much or many (correl.); *kītṇā*, how much or many? *jītṇā*, as much or many (rel.).

*kīech*, something, anything.

#### ADVERBS

##### Time

*ēbbā*, now.

*kūḍū*, when?

*tā*, then.

*tā je*, when (rel.).

##### Place

The same.

#### VERBS

##### Verb Substantive

Pres. *hā*, fem. *hī*; plur. *hē*, fem. *hīā*.

*rāṛhnā*, fall

Fut. *rāṛh-gā*, fem. *-gī*; plur. masc., *-gē*, fem. *-gīā*.

Pres. ind. *rāṛhū hā*, fem. *rāṛhū hī*; plur. masc. *rāṛhū hē*, fem. *rāṛhū hīā*.

Imperf. *rāṛhū thā*.

Stat. part. *rāṛhūrā*.

For the pres. ind. and imperf. the following is often used with no real difference of meaning, it ought properly to express habit.

*rāṛhā kārū hā*, fem. *rāṛhā kārū hī*, etc.

So also *khāyā kārū hā*, I eat.

*hōṇā*, be, become (the same)

*avṇā*, come

Fut. *avṇghā* or *avṇghā*.

Stat. part. *āvā*.

*jāṇā*, go

Fut. *jāṇghā*.

Stat. part. *jāvā*.

Past cond. *jāhṇā*.

The verbs *kāṭṭṇā*, beat; *khāṇā*, eat; *pīṇā*, drink; *dēṇā*, give; *gālāṇā*, speak; *bōṇā*, speak; *kāṇā*, do, are conjugated as in Southern Bilāspūrī.

#### NUMERALS

The numerals are the same except 9, *nau*.

*Ability*.—Ability may be expressed as in the Standard dialect, but the following method of expressing it is also found :—

*mēre bolle ṣh kām nīh hṇdā*, I cannot do this work.

*mēre bolle nīh līkhī hṇdā*, I cannot write.

*mēre nīh jāhṇā*, I cannot go.

The last example is notable in that the participle is used like the organic pass. part. and yet is the ordinary active participle. It differs from the examples given under the Standard dialect where the logical object is the nominative of the sentence.

#### VOCABULARY

The vocabulary is the same. Occasionally a trifling difference may be detected as in *pūt*, son; *dhī*, daughter.

#### HANDURI (EAST NALAGARH)

##### NOUNS

Sing., Nom., Acc. *ghōr-ā*, horse.

Gen. -e *rā*.

Dat., Acc. -e *jō*.

Abl. -e *te*.

Agent -ē.

Plur. the same.

Sing., Nom., Acc.	<i>bāld</i> , ox.
Gen.	<i>bāldā rā</i> .
Dat., Acc.	<i>bāldā jō</i> .
Abl.	<i>bāldā te</i> .
Agent	<i>bāldē</i> .

Plur. the same.

SINGULAR	PLURAL
Nom., Acc. <i>mānn-i</i> , girl.	Nom., Acc. <i>mānn-iā</i> .
Gen.	<i>-iā rā</i> , etc.
Agent	<i>-iē</i> .
Nom., Acc. <i>baiḥ-</i> , sister.	Nom., Acc. <i>baiḥ-ā</i> .
Gen.	<i>-ā rā</i> .
Agent	<i>-ā</i> .

#### PRONOUNS

Nom., Acc. <i>hāi</i> , I.	<i>āsse</i> .
Gen.	<i>mhārā</i> .
Dat.	<i>āssā jō</i> .
Abl.	<i>āssā te</i> .
Agent	<i>āssē</i> .
Nom., Acc. <i>tāi</i> .	<i>tāsse</i> .
Gen.	<i>tāssā rā</i> .
Dat.	<i>tāssā jō</i> .
Abl.	<i>tāssā te</i> .
Agent	<i>tāssē</i> .

In that part of East Nālagarh which lies to the east of the mountain range the following difference is found in the above two pronouns:—

<i>mā khe</i> , to me.	<i>mā te</i> , from me.
<i>tā khe</i> , to thee.	<i>tā te</i> , from thee.
Nom., Acc. <i>ēh</i> , this.	<i>ēh</i> .
Gen.	<i>ihnā rā</i> .
etc.	etc.
Agent	<i>ihne</i> .

Fem. sing.: Gen. *ēssā rā*, etc. Agent, *ēssē*.

*sē*, that. Gen. *tēs rā*, etc. Fem. *tēssā rā*, etc., like  
*ēh*, this.

*kyā*, what?

*kūcch*, something, anything.

#### PRONOMINAL ADJECTIVES

*ēhṛā*, of this kind; *tēhṛā*, of that kind; *kēhṛā*, of what  
kind? *jēhṛā*, of which kind (rel.).

*itnā*, so much or many; *tītnā*, so much or many  
(correl.); *kītnā*, how much or many? *jītnā*, as much or  
many (rel.).

#### ADJECTIVES

*Comparison*.—*ācchā*, good; *ēt tē ācchā*, better than this;  
*sāb tē ācchā*, better than all, best.

#### ADVERBS

##### Time

*ēbbā*, now.

*tēbbe*, then.

*kādī*, when?

*jēbbe*, when (rel.).

*ājī*, to-day.

*kāl*, to-morrow, yesterday.

*pārsā*, day after to-morrow,

day before yesterday.

*caṁthe*, fourth day forward  
or backward.

##### Place

*ētthī*, here.

*tētthī*, there.

*kētthī*, where?

also *chōṛ*, quickly.

*jētthī*, where (rel.).

*ūndhe*, downwards.

*ūbhe*, upwards.

#### PREPOSITIONS

*gē*, beside; *munj gē*, beside *jō*, to.

me; (beyond the Range *sātthe*, along with; *mēre*  
*mā kāē* is used). *sātthe*, with me.

*rā*, of.

*te*, from.

#### VERBS

##### Verb Substantive

Pres. *hē*, *hē*, *hē*, *hē*, *hē*, *hē* (*haṛ* and *hai* are also found).

Past, *thā*, fem. *thī*; plur. *thē*, fem. *thī*.

*karnā*, do

Imperat.	<i>kār.</i>	<i>kāro.</i>
Fut.	<i>kārāṅgā.</i>	<i>kārāṅge.</i>
	<i>kārgā.</i>	<i>kāрге.</i>
	<i>kārgā.</i>	<i>kāрге.</i>
Pres. cond.	<i>kārā.</i>	<i>kārā.</i>
	<i>kārō.</i>	<i>kārō.</i>
	<i>kārō.</i>	<i>kārō.</i>

Pres. ind. *kārā hē*, *kāro hai*, *kāro hē*, *kārā hē*, *kāro hē*,  
*kāro hē*.

Imperf. *kārā thā* (fem. *thī*), *kāro thā*, *kāro thā*, *kārā thē*  
(fem. *thī*), *kāro thē*, *kāro thē*.

Past, *kittā*.

Conj. part. *kārīke*, having done.

*kārṇā* shows the future for a verb with root ending in  
a consonant. If it ends in a vowel (see *jāṇā*) *ṇ* is inserted  
in 2 and 3 sing. and plur.

*jāṇā*, go

Fut. *jāṅgā*, *jāṅgā*, *jāṅgā*, *jāṅge*, *jāṅge*, *jāṅge* (fem. *-gī*).

Past, *gā*, fem. *gī*; plur. *gē*, fem. *gī*.

Stat. part. *jāūrā*, in the state of having gone.

Conj. part. *jāīke*.

*anṇā*, come

Stat. part. *āūrā*.

Conj. part. *āīke*.

*hōṇā*, be, become

Fut. *hāṅgā*.

Past, *hā*.

*khāṇā*, eat

Past, *khādhā*.

Stat. part. *khāūrā*.

*pīṇā*, drink

Past, *pittā*.

Stat. part. *pīūrā*.

*liauṇā*, bring; *lēijāṇā*, take away, are like *aunā* and *jāṇā* respectively.

*Ability* :—

*mā te (mētte) nēhī pāṛhdā ēh kitāb*, I cannot read this book.

*mā te (mētte) nēhī pāṛhdā*, I cannot read.

*pāṛhdā* is used as an organic pass. part.

#### NUMERALS

The numerals are as in the Standard dialect.

#### VOCABULARY

As in Dāmī.



## THE ARGOT OF THE QALANDAR

The Qalandar are a tribe of nomads who make their living by conjuring and showing performing bears, monkeys, and goats. As a rule they live exclusively in tents and wander about from place to place, but one section of them, known to me, have built a small village in which some of them have houses. With the exception of the headman and his family, they use the village merely as their headquarters, and live their nomadic life as before. They have the wild, bold, interesting appearance characteristic of nomads, and their women are of a gipsy type. They have many horses and are fearless riders, generally riding bareback. They keep savage dogs to guard their property, and one has always to stand at a distance and ask for an escort to protect one from these animals. The larger monkeys are very fierce, but they are always kept tied up. The Qalandar have a peculiar walk by which they may easily be recognized. They walk very straight and rise on their toes as they move silently over the ground. In spite of their appearance of poverty they frequently possess large sums of money both in cash and in women's ornaments. On one occasion the wife of one of the men in the village above-mentioned absconded, taking with her ornaments or money to the value of no less than Rs. 1,200 (£120). She and the money were secured some months afterwards. Last winter (1915-16) the headman celebrated the decease of his father who had died two years previously. He gave an entertainment lasting a week. Two brilliant acetylene lamps lit up the scene, crowds of people came and went all day. The total cost was estimated at Rs. 2,000 (£200).

(Note.—Since the above was written the owner of the land has resumed possession, and the village is now a ruin.)

Owing to their free open-air life cases of epidemic disease are rare. They live in a district in which

bubonic plague has been very bad for years, yet I have not heard of a single case among them. Though generally happy tempered they are apt to be violent when roused, and they have fits of uncontrolled wrath towards their wives or daughters, who on such occasions are in danger of physical injury. They are very much averse to invoking the aid of the law in their quarrels. In order to settle disputes they have truly remarkable councils in which all the men have a say. They sit round in a circle on the ground and debate the matter under dispute. To one accustomed to the pandemonium which results from any attempt on the part of ordinary Panjabis to settle a quarrel, when all speak and shout and gesticulate at the same time, the quietness and orderliness of a Qalandar council is astonishing. Each man is allowed to speak uninterrupted. He may speak for twenty minutes or more at a time, but he is listened to in perfect silence. A speaker generally emphasizes his points by throwing little stones or bits of grass on to the ground, each stone or bit of grass marking a paragraph in his speech.

They claim to be Jätts by caste and give the following account of their origin :—On one occasion a famous Sāyyīd, called Phāttū Shāh, was passing their ancestral home, the village of Sainthāl in the Gūjrāt district. His bullock cart stuck in the mud outside the village. He sent a message to the villagers requesting help in extricating the cart. The villagers, i.e. the ancestors of the Qalandar, were engaged in an entertainment watching a nautch and listening to songs along with their own private Sāyyīd, and they slighted the request of the strange Sāyyīd. He accordingly cursed them in these words :—

*wājjān wāje dhain dārwāze gae Sainthāl sāne Khāwāze*  
(let the instruments play, let the doors fall: gone is Sainthāl along with its Sāyyīd. *Khāwāza* or *Khāwāja* is sometimes used of Sāyyīds who come from Arabia).

Since that time, they say, they have been condemned to live a nomadic life. Their village fell down and they have never again been able to engage in agriculture.

The Qalandar (in Panjabi *Kālāndār*) have no dialect of their own. They employ ordinary Panjabi with a peculiar accent. Thus they never use a cerebral *l*. To disguise their meaning from outsiders they (1) employ secret words, (2) make changes in Panjabi words. These disguises are in daily use and are familiar to the smallest children. The words will be seen in the accompanying vocabulary. By far the commonest of the changes in words are produced by the introduction of the syllable *-īp*. Occasionally *-ēsī* and *-āllā* are also used.

*-īp* is employed almost exclusively with monosyllabic or, still more commonly, with disyllabic words, which have the accent on the first syllable. *-īp* always carries the accent. The following examples will show how Panjabi words are treated:—

PANJABI	QALANDAR
<i>raihṇā</i> , remain.	<i>rāhīṇṇā</i> .
<i>khiccṇā</i> , pull.	<i>khicīṇṇā</i> .
<i>ūrā</i> , hither.	<i>ūrīṇṇā</i> .
<i>mājḡh</i> , buffalo.	<i>mājḡhīṇṇā</i> .
<i>jhālā</i> , mad.	<i>jhālīṇṇā</i> .
<i>āje</i> , yet.	<i>ājīṇṇā</i> .
<i>mārīā</i> , weak (women).	<i>mārīṇṇā</i> .
<i>bāhā</i> , door.	<i>bāhīṇṇā</i> .

*sārīā Kālāndārīā khiccāṅgīā*, all the Qalandar women will pull, becomes *sārīṇṇā Fūkrīā khicīṇṇā*.

In the word *sālpām* for *sālām*, salutation, *p* is substituted for *-īp*.

In a few words *-ēsī* is used, thus, *gānēsī*, sugarcane, from *gānnā*; *pāgēsī*, turban, from *pāgg*; *wālēsī*, hair, from *wāl*; *āgēsī*, fire, from *āgg*.

*-āllā* is added in some of the numerals, as *pānjāllā*,

five; *sātāllū*, seven; *āṭhāllū*, eight; *nūāllū* or *nāwāllū*, nine; *dāsāllū*, ten.

It will be noticed that a considerable number of their words are Persian or Persian slightly altered; thus we have *pējār*, father; *mājār*, mother; *bilādār*, brother; *shāgā*, dog; *khārki*, ass; *shīr*, milk; *gāddām*, corn; *ārdā*, flour; *yāk*, one; *khānā*, house, tent; *shāb*, evening; *gūshān*, hungry; *aishā*, he, she, they, these; *ōshā*, he, she, they, those; *bāshār*, very, much; *khārd*, eat; *tīs*, drink; *gīr*, take; *kūn*, do; *dīd*, see, look.

*fākrā*, poor man, Qalandar, and *shāmān*, oil, are Arabic, probably borrowed through Persian.

When a word has been incorporated it is treated as a native word; thus from *bilādār*, brother, we make *bilādārni*, sister; from the Arabic plural *fākrā* (Ar. *fāqārā*), used as a singular, is made the feminine *fākrī*.

*hītānā*, sit, with a pres. part. means to be doing at the moment; *cīshdā hītēā e*, he is at the moment drinking.

The pronouns *māshā*, I; *tāshā*, thou, you; *aishā*, he, she, they; *ōshā*, he, she, they (remote); *kāshā*, who; *kāsh*, what; *kāsha*, anything, something, are indeclinable. The ordinary Panjabi prepositions are added to them, as *māshā nā*, to me; *tāshā kolō* (for *kolō*), from you.

The following passage given in (1) the Qalandar dialect, (2) Panjabi, and (3) English, will illustrate their way of talking when desirous of disguising their meaning:—

*kālīp māshā Fākrā dī dēphī rāmēā sā, ōshā de*  
*kāl māi Kālāndārā de pīṇḍ gēā sā, ōhṇā de*  
 yesterday I K. of village went was, them of-

*lāstār, shāge, dādde dīde sān. Othīne ikīp wādīpā*  
*bāndār, kūtīte, ghōre dūtīthe sān. Ōtīthe ikk wādā*  
 monkeys, dogs, horses seen were. There one big

*lāstār sī, ōshā dī sīsī rīhān hāc rāmī sī. Māshā*  
*bāndār sī, ōh dā sīr khārāb hō gēā sī. Māi*  
 monkey was, him of head bad become gone was. By-me

prāchīpēā "aishā nā kashā nākhārēā"? Ōshā  
 prācchēā "ēs nā kīs mārēā"? Ōhnā  
 was-asked "this to by-whom was-beaten"? By-them  
 ākhīpēā "kashā na nākhārēā, ēshā nā tāmāshā  
 ākhēā "kise nēhī mārēā, ēs nā tāmāshā  
 was-said "by-anyone not was-beaten, this to fun for-

dīdaune gūr rāme sā, īkīp shāge wāḍhīpēā  
 wīkhān lai gae sā, īkī kātte wāḍhīlēā  
 causing-to-see taking gone were, one dog-by was-bitten

hīṭke." Īkīp Fākre māshā nāl hīkaiit  
 baiḥke (paike)." Īkī Kālāndār mēre nāl gāl  
 having-attacked." One K.-by . me with matter

kānā:— "Māshā dī Fākrī rīhān hāc  
 kīlī:— "mērī Kālāndārni mor-hoī hō  
 was-made:— "Me of wife dead becoming  
 rāmī e." Dūjīpe ākhīpēā "hōr Fākrī  
 geī e." Dūjīpe ākhēā "hōr Kālāndārni  
 gone is." Second-by was-said "another wife

lābhīpēgā." Čāmā pānjālū Fākre māntā  
 lābbhēgā." Čār pānj Kālāndār rōṭī  
 he-will-find." Four five K. loaves

khārdde sān, tē ārbā cīshde sān, pījār, mājār,  
 khānde sān, te pānī pīnde sān, peō, mā,  
 eating were, & water drinking were, father, mother,

dāmā tēḷke, trāmā tēngnā, sārīpe gāḍām dā  
 dō pātīlār, trāi dhā, sāre kāṇāḱ dī  
 two sons, three daughters, all wheat of

gāc khārdde hīṭe sān.  
 rōṭī khānde baiṭhe (pae) sān.  
 food eating seated were (i.e. were at the moment eating).

## VOCABULARY

## PEOPLE

*pējār*, father; Persian, *pīdār*.  
*mājār*, mother; Pers. *mādār*.  
*bilādār*, brother, Pers. *bīrādār*.  
*bilādārnī*, sister.  
*bāc*, son; Hindi, *bacca*.  
*ṭēṭkā*, son.  
*ṭēṭnā*, son.  
*kōckī*, daughter.  
*ṭēṭkī*, daughter.  
*ṭēṭnī*, daughter.  
*chōbrā*, boy; Hin. *chōkrā*;  
 Laihndī, *chōkrā*.  
*chōbrī*, girl.  
*ṭhōkhrā*, old man.  
*haddā*, f. *haddī*; Jāt, farmer.  
*sittā*, ordinary word for non-  
 Qalandar, but not used of  
 low-caste man.  
*sittī*, f. of above, often used for  
 wife in speaking to or of  
 non-Qalandar.  
*lākāndār*, Qalandar; f. the  
 same.  
*fākrā*, poor man, Qalandar;  
 Urdu, *fāqīr* (Arabic, plur.  
*fāqīrā*); f. *fākrī*.  
*rīṭhā*, Cūṭhā.  
*bādīpīā*, serpent charmer; Sā-  
 sī *bādīā*.  
*gaim*, thief.

## ANIMALS

*gābbā*, bull, etc.  
*gābbī*, cow.  
*faisāl-ā*, f. -ī, buffalo.

*pādā-ā*, f. -ī, buffalo (used in  
 Jaipur).  
*mājhip*, female buffalo (from  
 Panj. *mājgh*).  
*ḍāḍā-ā*, f. -ī, horse.  
*shāq-ā*, f. -ī, dog; Pers. *sāg*.  
*gūlār-ā*, f. -ī, puppy.  
*khār-kī*, ass; Pers. *khār*.  
*lāstār*, f. *lāstrī*, monkey.  
*khricch*, bear; from Panj.  
*ricch*.  
*bājn-ā*, f. -ī, goat.  
*lāmkānn-ā*, f. -ī, hare, rabbit  
 (Panj. *lāmmā*, long; *kānn*,  
 ear).

## FOOD

*lāhm*, m., meat.  
*ārbā*, m., water; Pers. *āb*.  
*mānt*, f., bread, a loaf; plur.  
*māntā*.  
*gāc*, m., food.  
*hāntī*, f., bread, a loaf.  
*shīr*, m., milk; Pers. *shīr*.  
*kānd*, m., sugar, *gūr*.  
*lāsāl*, f., buttermilk; Panj. *lāssī*.  
*shāmān*, m., ghi; Arab.  
*shāmān*, oil.  
*kīṣl*, m., rice, barley.  
*gūdām*, f., corn; Pers. *gūndām*.  
*ārdā*, m., flour; Pers. *ārdā*.  
*nīmāk*, m., salt; Ur. *nīmāk*.  
*lāl*, m., wine, spirits; Panj.  
*lāl*, red.  
*gūnēsri*, f., sugarcane; Panj.  
*gāmmā*.  
*gūlārā*, m., sugarcane.

## MONEY, NUMERALS

- yāk*, one; Pers. *yāk*.  
*ikēp*, one; from Panj. *ikk*.  
*dīmā*, two.  
*trīmā*, three.  
*cūmā*, four.  
*pānjāllā*, five.  
*chīmā*, six.  
*chillā*, six.  
*sātāllā*, seven.  
*āṭhāllā*, eight.  
*nāāllā*, *nawāllā*, nine.  
*dāsāllā*, ten.  
*bistā*, twenty.  
*wāhd*, f., rupee.  
*bāstā*, m., rupee.  
*chūl*, f., rupee (gamblers' word).  
*ṭhūppī*, f., pice.  
*cūppī*, f., pice.  
*māl*, money to be recovered.

## HOUSEHOLD ARTICLES

- nārī*, f., shoe.  
*pāgēsri*, f., turban; Panj. *pāgg*.  
*līnī*, f., cloth.  
*shūrtā*, m., shirt; Panj. *kūrtā*.  
*āgēsri*, f., fire; Panj. *āgg*.  
*ṭāpā*, m., fire (used in Sindh).  
*dhūfā*, m., huqqa.  
*sārnāi*, f., huqqa.  
*hūfā*, m., tobacco.  
*kāṭhkeṭ*, f., stick; Panj. *kāṭh*, wood.  
*lārgī*, f., stick.  
*ḍāṇḍā gāṇḍā*, m., stick; Panj. *ḍāṇḍā*.  
*kāṭhīpī*, f., saddle; from Panj. *kāṭhī*.

## OTHER COMMON NOUNS

- haibār*, f., thing.  
*dērhī*, f., village.  
*kāṭhīpā*, m., house; Panj. *kōṭhī*.  
*khānā*, m., house, tent; Pers. *khāna*.  
*jāgūllā*, m., land.  
*kācīpār*, m., mud; Ur. *kācār*.  
*kāēlā*, m., well; Ur. *kāē*.  
*sīsī*, f., head; *Ṣiyā ṣīsī* Hindi *sīs*. [foot.  
*pābbā*, m., foot; Panj., part of  
*wālēsri*, f., hair; Panj. *wāl*.  
*kāo*, m., grass; Panj. *kāhī*, reedgrass.  
*shūb*, f., evening; Pers. *shūb*.  
*nārā*, m., name; Panj. *nā*.  
*hīkāt*, f., matter, word, thing;  
 Ur. *hīkāyāt*, story.  
*yāl*, f., *zāl*, f., abuse, *gāl*.  
*sālpām*, m., salutation; from *sūlām*.  
*chōk*, m., accusation in lawcourt.  
*pārākhī*, f., appeal.

## ABSTRACT NOUNS

- rās*, f., justice; perhaps from  
*hāqq rāsī*, doing justice.  
*bērāsī*, f., injustice; *be*, priva-  
 tive and above.  
*gūshān*, hunger, thirst; Pers.  
*gurisna*, hungry.  
*bhārki*, f., thirst.  
*gaimī*, f., theft.

## PRONOUNS

- māshā*, I.  
*tāshā*, thou, you.  
*ōshā*, he, that, she, it, they,  
 those; Pers. *ōshā*, those.

*aishā*, he, she, this, it, they,  
these; Pers. *ēshā*, these.

*kāshā*, who? anyone.

*kāsh*, what?

*hāmū*, we.

*kāshā*, something, anything,  
gen. with neg.

## ADJECTIVES

*kālā* (indecl.), good.

*kālātār* (indecl.), good.

*siggā*, good.

*jautā*, good, rich, etc.

*nīkmā*, little; Panj. *nīkkā*.

*rīhān*, bad, dead (indecl.).

## ADVERBS

*ēthīne*, here; Panj. *ētthe*.

*ōthīne*, there; Panj. *ōtthe*.

*kāthīne*, where? Panj. *kitthe*.

*bāḍākkē wēle*, to-morrow;

Panj. *wāḍḍe wēle*.

*bāshār*, very, many; Pers.

*bīsyār*.

*āre*, yes.

*kāshā nā*, not at all.

## VERBS

*khārdnā*, eat; Pers. *khārdān*.

*cīshnā*, drink; Kīūthālī *cīsh*,  
water.

*tīshnā*, drink; Pers. *tīshna*,  
thirsty.

*rāmā*, go.

*ācnā*, come.

*gīrnā*, take; Pers. *gīrftān*,  
root *gīr*.

*gīr ācnā*, bring (*lē ānā*).

*gīr rāmā*, take away (*lē jānā*).

*kānnā*, do; Pers. root *kān*, do.

*dhārnā*, give.

*hīpnā*, sit, attack (of dog).

*dīdnā*, see, look; Pers. *dīd*.

*tāggārnā*, seize; Panj.

*phāggārnā*.

*jāddnā*, *yāddnā*, beat.

*nākhārnā*, beat.

*nākkhārnā*, die.

*hācnā*, become.

*rīhān hācnā*, die.

*rāmā hācnā*, go away; see

*rāmā*.

*khākkhā*, laugh.

*raun kānnā*, take away.

*khāccnā*, stand.

*dhījñā*, fear.

*rīhījñā*, get wet; Panj.

*bhījñā*.

*bālpānā*, call; from *bālānā*.

*bīrknā*, rebuke, get angry with.

*cauhnā*, ask; Panj. *cāhnā*,

desire.

*lābhipnā*, get, obtain; from

Panj. *lābbhū*.

*chōk lūānā*, bring case against.

*hīkāt kānnā*, tell, relate, speak.

## INTERJECTION

*dhroī*, *dhārpōī*, to show  
astonishment.



## THE SECRET WORDS OF THE QASAI (KASAI)

The following vocabulary contains words used by those Panjabi Qāsai who do not kill cows. It is possible that Hindostani Qasai use a different set of words, and an interesting question arises as to how far cow-killing Qasai differ in this respect from those who kill only sheep and goats. These Qasai call themselves *mēkṇ-sikkhā* (from *mēkṇī*, goat) as opposed to *bhākkār-sikkhā* (from *bhākkār*, bull, buffalo). One would like to know whether the use of secret words is increasing or decreasing. There is no doubt that some Qasai are far better acquainted with them than others. It is useful to compare the secret vocabularies of different communities such as Qasais, Gamblers, Qālāndārs, Sāsīs, and Cūhṛās, but the comparison yields fewer points of resemblance than one would anticipate.

The Arabic and Persian words are worthy of attention. It is remarkable that these words are found in the vocabulary of an ignorant people, when, at the same time, they are not employed in ordinary Panjabi. The Persian words given above in the Qālāndār vocabulary should be compared. I have ventured to suggest some derivations. The etymology of all secret words is worthy of investigation.

## VOCABULARY

## HUMAN BEINGS

<i>Kāndhā</i> , Hindu (Hindu with k before it).	<i>sikkhā</i> , Qasai; cf. their word for knife, <i>sikkhāṇ</i> . Is there any connexion with Sikhs?
<i>būṭ</i> , Jat, farmer.	<i>bhākkār-sikkhā</i> , cow-killing Qasai.
<i>būṭī</i> , f., of do.	
<i>lālā</i> , Cūhṛā (from Lāl Bāg, the saint of the Cūhṛās).	<i>mēkṇ-sikkhā</i> , sheep or goat- killing Qasai.

*gaimb*, *gaimbā*, thief; see

*gaimbī*.

*lēn*, woman.

*lēṇkrā*, dissolute man (from

*lēn*, woman; cf. Panjabi

*rānī*, dissolute, from *rān*, woman).

*bīlāk*, literate man.

#### NUMERALS

*ākēl*, one; cf. Kashmiri *āk*,

Urdu *ek*, *ākēlā*, alone.

*jaṇṛ*, two; cf. Urdu *jōrā*, pair.

*tālā*, three; Arabic *ṣālās*, pronounced *tālāta*, *tlēti*, etc.

*rābā*, *ārba*, four; Ar. *ārbaʿ*.

*khāmmās*, five; Ar. *khāms*.

*hāft*, seven; Persian.

#### MONEY

*ghilā*, m., rupee.

*nīnmī*, f., eight annas (half a rupee; Pers. *nīm*, half).

*bōḍī*, twenty rupees, eight annas.

*rādāḍā*, m., pice (? Urdu *rāddī*, rejected, worthless).

*nīshīā*, m., pice (? *na*, not, *shai*, thing).

#### Food

*pōhl*, meat.

*khāḍēlī*, *khānēlī*, f., bread, loaf.

*sīrkā*, m., milk; ? Pers. *shīr*,

Urdu *sīrkā*, vinegar.

*cīṭ kālā*, m., milk; Panj. *cīṭṭā*, white.

*nāṇḍ*, water.

*sīrkī*, f., buttermilk; see *sīrkā*.

*mīṭhkā*, coarse sugar; Cūbrā

*mīṭhā*; Panj. *mīṭṭhā*, sweet.

*phōklā*, flour.

*kūṇāknā*, m., rice.

*dhāwākhā*, m., tobacco; Urdu

*dhāwā*, smoke; Qālāndār

*dhāfā*, hugga.

*cīṭ*, ghi; Panj. *cīṭṭā*, white;

cf. *cīṭ kālā*, above.

#### VERBS

*shāḍṇā*, *shāṇṇā*, eat.

*āpnā*, come: Cūbrā *ābrnā*;

Sāsi, *āsra*; Panj. *āppāṇā*,

arrive.

*ṭīṇā*, look.

*ākhwāṇā*, say; Panj. *ākhṇā*.

*bhēṇā*, give.

*sōhḍṇā*, give.

*wākkāṇā*, *wāccāṇā*, take.

*sāpnā*, hear; Panj. *sāpnā*;

for the form cf. *ākhwāṇā*, above.

*shāḍaunā*, tell, relate.

*ākāsnā*, run away.

*ghāṇā*, beat, strike.

*thāiṅ raiṇṇā*, keep quiet; cf.

Sāsi *thāuṇṇā*, sit.

*gāggī kārṇī*, report about,

"tell on."

*lāpnā*, slaughter an animal for food.

#### ANIMALS

*bhākkār*, *bhākkā*, bull, buffalo; f. *bhākkār*.

*bhākkārā*, ram; f. *bhākkārī*; cf. Panj. *bākrā*, goat.

*māknā*, *maiknā*, goat; f. *māknī*, *maiknī* (onomatopoeic).

## PARTS OF BODY

*rāsī*, f., head; Ar. *rās*.

*gāḍāwā*, lower half of leg.

*līprī*, skin; Cūḥrā *līprā*.

*khālēndārī*, f., liver.

*tāppī*, f., fat from stomach.

## OTHER NOUNS, ADJECTIVES

*nākāt*, worthless, bad; see

*nākātī*.

*jēdlā*, *jiddlā*, good, fine. Used also of important persons and hence of any person under observation (? Ar. *jiddān*).

*gaimbī*, f., theft; Cūḥrā *gaimī*; Sāsī do.; Qālāndār *gaimī*.

*nākātī*, f., abuse, lying, worthlessness; see *nākāt* above.

*gāp*, f., matter; cf. colloquial use of *gāp* with same meaning in Eastern Persian, i.e. Urdu *bāt*, and contrast Panj. use (mere story, untrue statement).

*gaunā*, used in phrase *gaunē nāl*, cheaply.

*bārknā*, m., huqqa; Cūḥrā and Sāsī *bārknā*; gamblers, *bārkā*.

*trāpnī*, f., shoe.

*pāmbā*, m., cloth; Pers. *pāmbā*, cotton.

*ghāsrā*, m., thin mattress.

*sikkhāṇ*, knife.

*rēs*, m., 2 lb. (*sēr* inverted).

*phāṇī*, wood, stick, bone.

## THE SECRET WORDS OF PANJABI GAMBLERS

The words here given form part of the vocabulary commonly called *jārā dī bōlī*, the gamblers' language, though they are used by evildoers in general. Probably in the Panjab thieves are always gamblers. It would be worth while ascertaining how widespread the use of these words is. They correspond in a measure to thieves' slang in Britain, and just as in Britain, perfectly respectable people, especially schoolboys, are sometimes acquainted with the commonest of the thieves' terms, so amongst schoolboys and others in India a similar knowledge prevails, confined, of course, to a very few of the commonest words. As a rule, if a man knows more than three or four of the terms one may put him down as a doubtful character.

## VOCABULARY

## HUMAN BEINGS

- sī*, woman, girl.  
*chāwā*, boy; cf. gipsy *cavo*, boy; *Sāsi cawal*, rascal.  
*gāḍā*, thief, gambler.  
*nausrīya*, great gambler.  
*kārā*, great winner at cards, one who takes a victim.  
*dhūr* (always used in the f.), victim, male or female, prospective or actual.  
*ṭhāllā*, police inspector; *Kāngṛi ṭhāllā*; *Nepālī ṭhūlo*, big (a gipsy word).  
*gāṇḍā*, policeman (? Panj. *gāṇḍā*, filthy).

## MONEY

- bhīmṭā*, m., rupee; cf. *Cāhrā bhīmṭā*, do.  
*gāḍḍā*, m., rupee.  
*kaṇḍḍā*, m., rupee; Panj. *kaṇḍḍī*; Ur. *kaṇṭī*, shell.  
*dāmṛī*, f., rupee.  
*ṭhīkrī*, f., rupee; cf. Panj. *ṭhīkrī*, bit of earthenware.  
*chāllār*, m., rupee; Panj. *chāllār*, rind, husk; *chāll*, f., rupee.  
*ṭāhli*, f., eight anna bit.  
*māsā*, m., four anna bit; Panj. *māsā*, small weight.  
*rāṭṭī*, f., two anna bit; Panj. *rāṭṭī*, still smaller weight.

*sārī*, f., one anna.

*āddhī*, f., two pice bit.

*phūṭṭī*, f., pice.

*āddhī sārī*, f., two rupees.

#### VERBS

*cāmnā*, look; Cūhrā *cāmnā*, do.

*rām jānā*, run away; Qālāndār

*rāmā*, go.

*ḍāk hō jānā*, run away (from speed of *ḍāk*).

*phūṭṭ jānā*, run away; Ur.

*phūṭnā*, burst out.

*rāmānā*, steal; causal of *rāmānā*, see *rām jānā* above.

*saint laiṇā*, steal (? Panj. *saint*, sign, signal).

*tīr kārṇā*, steal (? Ur. *tīr*, arrow).

*khāḍḍī launā*, break into house.

*phānk hō jānā*, be cleared out, lose one's all in gambling.

*ḍāk kārṇā*, throw cards quickly..

as in three card trick; cf.

*ḍāk hō jānā* above.

#### ADJECTIVE

*khār*, angry at being defeated;

cf. Panj. *khār*, in straits.

#### COMMON NOUNS

*bārkā*, m., huqqa (onomatopoeic); cf. *bārkā*, do., used by Sāsīs, Cūhrās, and Qasāis.

*ṭhōkār*, f., shoe; cf. Ur. *ṭhōkār*, stumbling block.

*bānglā*, m., turban.

*bārād*, cloth.

*ṭhīkār*, vessel; cf. Panj. *ṭhīkār*, bit of earthenware.

*naunhdār*, property.

*ṭhūḍ*, purse; Panj. *ṭhūḍ*, earthenware vessel on Persian wheel.

*sāndhēwā*, m., housebreaking "jimmy".

*khōṭ*, lock.

*sīrā*, m., head; Panj. *sīr*, head, and *sīrā*, top end.

*pātrī*, f., card; Panj. *pāttār*, leaf; Gipsy *patrin*, do.

*phāl*, m., die, dice.

*gaunā*, m., hollow in throat formed by long practice where thieves conceal money. They can conceal up to four or five rupees.